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The **H** *Magazine for the Christian Home*
Hearthstone



- **The Star We Walk Upon—*Shirley L. Hill***
- **Your Children Are People, Too—*Louise C. Horton***

FEBRUARY, 1960 • 25c

The *Magazine for the Christian Home* Hearthstone

E. LEE NEAL, *Editor*

RUBY CRADDOCK, *Assistant Editor*

ANKO JANSEN, *layout*

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RICHARD HOILAND, *Executive Secretary*

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With the advancement in knowledge of outer space comes a persistent, urgent need for advancement in conquering problems nearer at home. Developing Christian home relationships is one such problem. "Love at Home and Beyond" by Richard E. Lentz points out some of the qualities that should be evident in Christian family relationships, some ways in which Christian love (by way of the family) operates at the community level, and some methods for fostering Christian personal relations.



"The Star We Walk Upon" by Shirley L. Hill is written to help the family face racial tensions. She raises these very basic questions: Will Johnny know how to live a Christian life in this world? Will he grow up loving his neighbor? Will he even know his neighbor?

To help busy parents readily identify the article written especially for parents of children, *Hearthstone* will be using the small cut shown at the right each month.



Likewise there is each month, an article written especially for parents of teen-agers. You can readily identify it by the illustration shown at the left.

Looking Ahead: Among the articles scheduled for the March issue are: "Gems to Treasure" by Beatrice J. Latimer; "Your Teen-Ager's Summer Is Coming" by Dorothy S. Main; and by Richard E. Lentz, "The Church in Your House Is the Church."

Until then,

R. C.

love • at Home • and Beyond

by Richard E. Lentz

THE ONE ESSENTIAL of families is people. In families people live closer to one another than anywhere else. This is sometimes annoying and sometimes thrilling. Always members of a

family affect each other deeply for better or for worse. Each one influences all of the others and in turn is influenced by them. Much more important than household furnishing or neighborhood are

these interpersonal relationships of the Christian family. They are a means of Christian growth.

When Grandfather is present his little granddaughter is a different girl, according to her mother. "Mother is friendly with us all day but when Daddy comes home she acts scared," observed a fourteen-year-old. Each member of a family responds to other members of his family group in certain ways. It is in this interplay of personalities in the family that Christian love reveals itself.

Some speak of respect for personality as a guiding principle of family relationships. For Christian families this respect for persons becomes reverence for those whom God has created and to whom he has given his love. To give and to respond to love which is like God's love for us is the ideal of Christian family interpersonal relationships.

Children enjoy special times when members of the family may show love for each other, especially when a box of candy is in the offering.



—Eva Luoma Photos

Five Qualities of Christian Family Relationships

This list of five qualities of Christian family relationships is certainly not an exhaustive one. Each person would have additions to make. These five are important ones.

1. *They should be loving.* 1 Corinthians 13 describes Christian love. This is a good description of Christian family life. People shrivel under anger, suspicion, or indifference but love liberates and enlivens. A place of love beside the hearth is real security!

2. *They should be constructive.* They should contribute to the wholesome development of all the family members involved. Each relationship should open the way for the next more progressive one. Parents will help their children to grow up—to become adults. Husbands and wives will foster each others' continued spiritual development.

3. *They should be dependable.* "I can't tell whether we'll go to the show until I see how your father walks home from the bus!" What did Mother mean? Everyone needs to know what he can count on from others in his family. "You always have our love," a mother whispered to her son in a juvenile courtroom. "My husband has implicit faith in me."

4. *They should be exemplary.* "Every day a million kids get socked for doing what they've learned to do by watching their parents," commented an honest parent. Such "learning" includes attitudes, vocabulary, and manners. Christian personal relations may be a trustworthy example of love in life for family members and others. How will the world know what a father God is like except through father's revelation?

5. *They should be inclusive.* Self-centered groups are no better than self-centered individuals. Christian love cannot exclude non-family members. Within its interests and concerns will be included neighborhood and world. Involvement of family members in community—and especially in

church life, enhances their value to their family group.

Our Family's Neighborhood

"We live in a neighborhood that is changing so fast that it is not possible to be Christian in it." "Our neighborhood has people of several races living in it: we cannot have any real neighborhood spirit." "Colored people seem more lovable in Africa than they do in our city."

These are comments of church members about their family, church, and neighborhood. For most of them their immediate neighborhood presents problems in growth and adjustment which they do not experience when considering more distant people and lands.

The Christian family is a part of the Christian community which cannot be divided into near parts and far parts. The Christian family is a part of the neighborhood and responsible to it and for it. Can there ever be a Christian world if Christian families cannot come to terms with the small area around their homes?

Of course neighborhoods are different. It is easier to develop a neighborhood spirit in some communities than in others. One practical challenge to Christian family love is this responsibility to transform the neighborhood life by love. Five ways in which Christian love operates "at the community level" are these:

1. *Responding to neighborliness.* Love will accept the first overtures of neighborliness. This sometimes requires tact and ingenuity. When food is offered by strangers at the time of our bereavement or when we are just moving in, one may hesitate to accept it but this food is an offer of neighbor-love.

2. *Resolving neighborhood family tensions.* Some of the Christian family's most difficult problems arise out of the differences between neighborhood life or standards and the family's ideals. Members of a family take their family culture with them to school or to work. Reactions of others are not always favorable or appreciative. They

may ridicule or criticize. And always there are the conflicts between growing children and young people in which conflicts families sometimes become involved. In a family council meeting one sixteen-year-old summarized his family's dilemma: "It comes down to this—if we are to be a loving family, we've got to love the Joneses!" (who live across the street).

3. *Utilizing opportunities for co-operation.* In every neighborhood there are channels of co-operation. Most of the community campaigns for charity or united funds give occasion for neighbors to work together. Projects of community betterment provide association with one's neighbors. Neighborhood political activities or PTA meetings or softball leagues bring strangers together. Christian love in family community relations reveals a spirit of friendliness and good will born out of God's love and the Christian faith that God's love knows no partiality.

4. *Bearing Christian witness in the community.* The Christian family in its neighborhood is something like Jesus' city set on a hill: It cannot be hidden. It may be that the most powerful evangelistic influence is the appeal of Christian family relations. Floyd Filson has written that New Testament family hospitality was one of the factors in the first-century Christian expansion. In the evident quality of its personal relationships and even in its home appointments, a family may bear witness to the love and power of God.

5. *Representing the church.* Families are communities of Christian believers—churches in miniature. Often neighborhoods speak of church families. Each family of a Christian congregation therefore becomes a representative of the church and by its life in the neighborhood ministers on behalf of the church. The family's love becomes an example in a specific place and situation of the whole gospel of the church and of the people of God. In this community or neighborhood expression of its Christian love, the family, itself,

prehends new dimensions of love. Love is always a two-way street.

Fostering Christian Personal Relations

Christian personal relations can be fostered by families who seek to realize their finest potentialities as Christian groups. How?

1. *Know one another.* People are born into a family but they have to learn to love one another. They have to develop into a group. Families of strangers have only casual influence upon each other. People who live near each other physically are not necessarily even friendly toward one another. Plan a family program to include time for conversation and neighborhood visiting.

2. *Share more deeply with one another.* Share an interest in what other members of your family are doing. To get confidences, give them. Share your dreams, disappointments, and religious experiences. "Clam up if they laugh,"

one adolescent advised a friend. "We talk over everything," said a high school girl. "I know how my parents feel." Drop over to a neighbor's home sometime to congratulate him on an announcement of his promotion that you read in the newspaper.

3. *Do things together.* Common activities build family bonds. More love is shown in family ministries together in every-day household chores than anyone could estimate. One neighborhood healed its bitter divisions by a weekly cook-out when twenty-five adults and children enjoyed eating together out of doors. A church is a natural center for such common activities.

4. *Organize a family council.* Good interpersonal relationships in the Christian family express the freedom and equality inherent in the Christian belief about man. Talk things over as a family. Face problems, resolve conflicts, plan ahead as a group. This develops understanding and appreciation. It relieves tension. It creates con-

fidence. It fosters leadership, fair play, consideration for others. All who share in the family council grow in their understanding of Christian responsibility and discipline.

5. *Have family prayer.* A family fellowship operates on several levels simultaneously. In prayer a family acknowledges God's presence in their home. They meet one another in his presence, are grateful to him for home and love. Together they commit themselves in praise and dedication as a family to do his will both in their home and in the world.

In the beginning it was said the one essential of families is people. This is not the whole truth about Christian families. People, families must have to be sure, but people who have to believe in God as he made himself known in Christ—people who are committed to loving even as first they were loved by him.

(See meeting plans on pages 24 and 25)



Each day becomes a special occasion when members of the family provide warmth and joy in their daily expressions of affection.

—Photo by Harold M. Lambert

"AND THIS IS BOBBY," said his mother. "He's quite clean and neat for a change."

"How do you do, Bobby?" greeted the visitor.

Bobby grinned.

His mother laughed. "Doesn't he look cute with his one front tooth missing? Looks like a little old man. I call him my Rip Van Winkle."

Bobby's grin faded and he backed away from the visitor.

"If you're going to pout, Bobby," snapped his mother, "you may as well run and play."

Bobby ran out of the room.

The above conversation is not at all uncommon but imagine it as taking place among three adults rather than two adults and a child! The result would be a striking example of rudeness. The same woman introducing two adult friends would never dream of commenting on one friend's loss of a tooth. She would certainly avoid such a personal remark for fear of hurting that friend.

Yet where a child is concerned, ordinarily polite people can be surprisingly rude. It is hard to guess at the reasoning behind it. Ask the woman above if her son has feelings and of course, she will answer, Yes. Yet she will make a personal remark that calls attention to a physical defect. She would not make such a remark about her husband or vice versa.

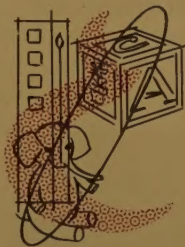
I have seen children cringe and shudder at the careless personal remarks made about them in their presence by their own parents, the very ones they expect to shield them from hurt.

Your child is a person, just as much as you are a person or your next-door neighbor or the child's aunt or uncle. Your child is a potential adult. God's purpose in giving you that young mind is to have you co-operate with him in bringing that mind from youth to maturity. The child's goal is adulthood, not childhood.

One of the fundamental things to avoid if you would be both charitable and popular is the personal remark, the remark that calls attention to some personal quirk, peculiarity, or defect of which the



"Doesn't he look cute with his one front tooth missing." How easy it is to make this personal remark, but one should think of the child and leave such a remark unsaid.



Your Children

—Max Tharpe Photos

possessor does not want to be reminded. Every child is taught this early in the game of life. Yet at the same time the child constantly has such personal remarks directed at him by the very adults who forbid him to make them about others. As far as good manners are concerned, a safe rule to follow toward your child—and any other child—is to treat him exactly as you would treat any adult.

Every individual has a personal dignity, an individuality. As he grows up, the child is searching for the individuality within himself and for ways by which he can express it. This is a reaching toward maturity and it begins when the child is born. First, he becomes conscious of his senses and learns how to use them. His imagination then comes into play.

Soon his reason, intelligence, and various abilities emerge and he is sent to school to develop them. He now is growing into a personality peculiarly his own. At his final graduation, either from high school or from college, he is expected to be a man or a woman. He is no longer a child. He has reached adulthood.

The way a child climbs up the ladder to maturity is not easy. He will make a lot of mistakes. He will be disciplined. Many embarrassing things will happen to him, like losing his baby teeth. From here on he will be the target for many a personal remark.

"He looks so amusing with that one tooth out!" "I don't know what I'm going to do about those awful freckles." "When are you going to start shaving, young fellow?" Or people go into gales



A personal remark can wound the teen-ager, too. "I don't know what I'm going to do about those awful freckles," is a thoughtless remark and unnecessary.

Are People, Too

by Louise C. Horton

of laughter over a young boy's change of voice or a young girl's too-tall gawkiness.

Another thing every child has to put up with is familiarity, even from perfect strangers. How would you like a stranger to approach you and pat you on the head, or stroke your hair, or call you "dearie"? Of course, you wouldn't like it at all. The child doesn't like it, either!

I know a lovely little girl just turned four who has beautiful, softly-waving blonde hair. This youngster has developed a positive aversion to the very mention of hair. The minute anyone, friend or stranger, touches her curls, she stiffens visibly and pulls away. Woe to an aunt or cousin or neighbor who even remarks about her hair the first time they

meet! The little girl is never friendly with him after that.

Last week her mother cut her hair. "I had to," she said. "People cannot keep their hands off Jeanie's hair. It's disgusting! Even strangers!"

Particularly sensitive is the teen-ager. He is closer to the adult world, is reaching right into it, although not yet completely of it. Any reminder of his awkwardness or of his emerging maturity is thoughtless and unkind. Treat the teen-agers in your life as adults and watch the reactions. They will glow at your thoughtfulness and, what is more important, will strive harder than ever toward the maturity you expect of them. Make them reach. They will thank you for your confidence.

There are several rules that can be followed in this campaign against making personal remarks to children and young people:

1. Look at every child, every teen-ager as a person, an individual with his own personal dignity. Look at him as a potential adult. This attitude soon will reflect itself in your manner toward him.

2. Hands off! Don't touch children, especially strange children. Fondling is for your own offspring and then not too much of it. The next time you feel an urge to pat or fondle a strange child or one you know only slightly, think of that child as a *person*—and you won't!

3. If anyone else is thoughtless enough to make a personal remark about your child in his presence, handle the situation in the same way you would if the remark were made about your husband or wife or about an adult friend. Tactfully cover it so your son or daughter will not be hurt and perhaps the thoughtless person will "catch on."

4. Use the positive approach, also, by giving well-deserved praise when due. When your child or teen-ager does something which shows that he is growing up, praise him for it. This need not be done in an obvious manner. You can imply praise by accepting the act in the spirit in which it was performed. For example, if your nine-year-old son brings his little sister home from play because she fell and cut her knee, you can say, "I'm glad you were with her, Bobby. I can always count on you." After that, watch Bobby knock himself out to prove that you are right, that you can trust him. Such praise might be called the right kind of personal remark. It helps him to mature.

The next time you caution your child not to get personal, be fair and be certain that you and other members of the family are not guilty of making personal remarks to him!

the keepsake

Why worry over one green suit? "The fuss I'm making anyone would think I were debating whether to give away my diamonds."

MARILYN LOOKED AT the green knit suit on the line, being given an airing along with a college pennant, some Glee Club insignia of her husband's, and some blankets that were used specifically for company.

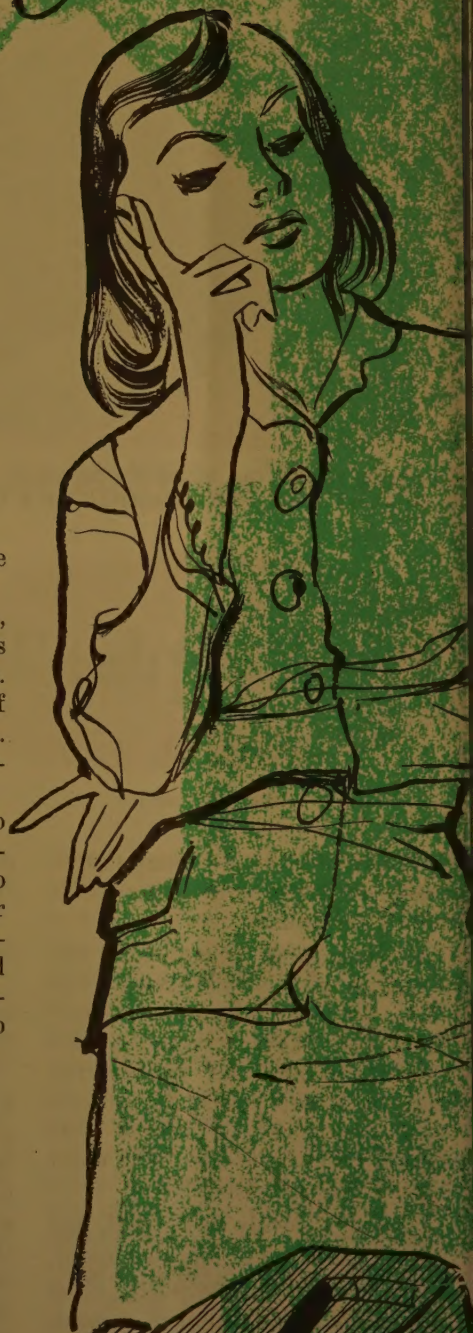
The suit was ten years old, yet could have been worn proudly by anyone. The skirt was about the right length again, though the last year Marilyn had worn it she had tucked it under at the waist to make it shorter. Marilyn didn't intend to wear it anymore. The suit was a keepsake.

The telephone jangled at her through the open kitchen window.

It seemed to ring the minute she got outdoors.

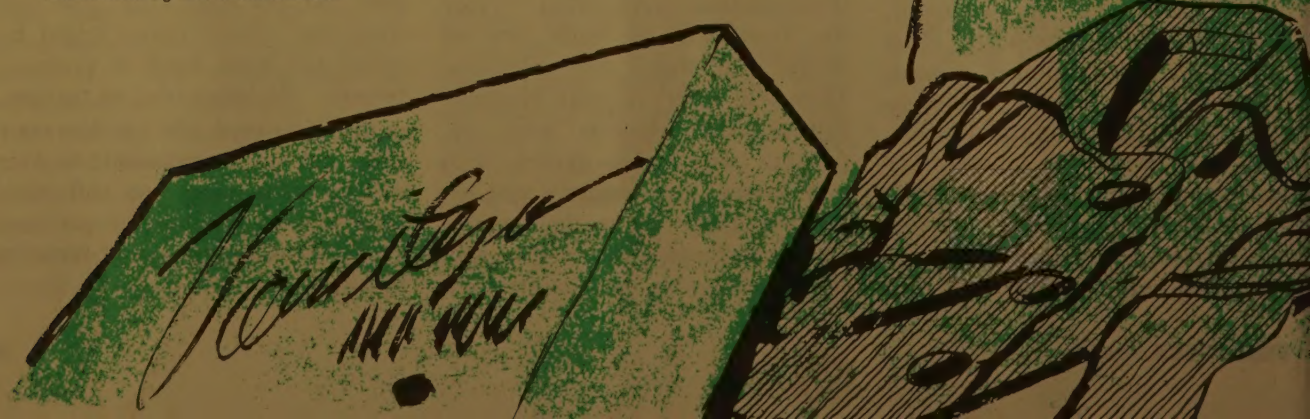
"Yes, Mrs. Johnson, I'm fine, thank you." She was breathless from hurrying in the house. Mrs. Johnson was Service Chairman of the Women's Group of the church. Marilyn hoped there wasn't another dinner to get.

There wasn't another dinner to get, but there was another clothing drive on. There seemed no end to them. Clothing for drought victims, clothing for tornado victims, clothing for flood victims, and now it was for overseas poor, to be gathered now to reach the needy by winter.



by Elizabeth Kent

Illustrated by Art FitzSimmons



She was still in the back yard gathering the things from the line when Tom came home.

"Why the frown?" he greeted her.

"Drive, drive, drive," she said disgustedly. "I feel driven to death. Here, take this comforter."

"I see I came home too soon," but Tom good naturedly draped the comfort over his shoulders and marched into the house, dumping it on the first chair, being sure his easy chair was still reserved for him and the newspaper.

"The Women's Group is asking for clothes again for Church World Service. They want winter clothing. I've given everything I don't need myself."

Tom looked up from the newspaper he had unfolded, noticing the green suit on her arm. "What's that? Haven't seen you wear that lately?"

"It's the suit Mother knit for me," she told him defensively. "She isn't able to knit anymore and I want to keep something she made." She didn't elaborate on the sentimental value of the suit. Men weren't given to understanding how women felt.

"I'm not saying you should or you shouldn't give it. On the other hand, I suppose the only safe thing for me to do is to take all my suits to the office until the drive is over."

"Can't you remember something nice I did?" She had become overzealous one year and given away a suit of Tom's he still enjoyed wearing.

"You had a wonderful dinner last night," Tom remembered. "Will the memory have to do me or tonight or can you make something substantial for me to tear my teeth into?"

The drive was forgotten until after the children were in bed. Tired as she was, Marilyn determinedly went through her dresser drawers and closet. There were a couple of sweaters she seldom wore. She laid those aside. Tomorrow she would go through the children's things. She felt very virtuous as she crawled into bed. Sleep did not come.

Was there someone in the world to whom that green suit could mean as much as it had to her? If she sent it who would get it? Would it hurt her mother, from whom she had inherited her love of treasuring things of sentimental value, to give it away? Why worry over one green suit? "The fuss I'm making anyone would think I were debating whether to give away my diamonds." Marilyn determinedly closed her eyes and relaxed inch-by-inch as recent articles in magazines advised.

The green suit became a part of her as it had that lovely spring

Let us discard all this quibbling about this man and the other man, this race and that race and the other race being inferior, and therefore they must be placed in an inferior position. Let us discard all these things, and unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal.

—Abraham Lincoln,
Speech, Chicago,
July 10, 1858.

when she had received it from her mother. When she had opened the box to discover her gift she could see her mother selecting the spring green that fashioned the skirt and jacket. Her mother had known it would complement her blond hair. A blouse had been crocheted of a daffodil yellow. That year had not been a very happy one and the suit had been just the tonic she needed. Never would she forget the joy with which she had gone shopping to buy accessories. It had been her intention just to purchase a hat. She did find one, an adorable off-the-face yellow that matched the blouse. Gloves had seemed a must after the hat, yellow, of course. The yellow shoes were in a window, so inexpensive that they begged to be added to what had now become an ensemble.

There had been a big sunrise breakfast at the church. The day had been perfect suit weather. She had made a talk and so many people came afterwards to tell her how good it was, and how Park Avenueish she looked. *He* noticed her too. He was the president of the Older Young People's Group. They spent most of the day together, even having their pictures taken on the steps of her boarding house.

The green suit had seemed to be an omen of better luck. *He* was now her husband. The two children kept her busy and tired but happy, too. Surely, no one would blame her for wanting to keep something which was associated with so much happiness.

The next morning she went through the children's things, estimating that if they grew as much in the next six months as they had in the past, there were a number of things they couldn't wear by fall. She made then into a neat bundle, and was about to look for a box when part of Mrs. Johnson's plea came back to her.

"Adults need clothes too. We are told some sisters have one dress or suit between them and must take turns, wearing it."

"I can't say 'Be ye warm' and keep this suit," Marilyn acknowledged to herself. Surely Mother would want her to give love as she had received it. At first she thought she would keep the blouse. Its lacy pattern would not keep anyone warm. Didn't people need beauty as much as warmth? It wasn't the warmth of the suit that had meant so much to her, it was its beauty.

Out of the dresser drawer came new tissue paper in which she carefully wrapped the blouse. Now that her mind was made up she went all out. From her gift box wrappings came a flowered sheet in which to wrap the skirt and jacket. In the sleeve she tucked a note telling how much the suit had meant to her, expressing the hope that the suit would bring warmth and beauty into the life of the receiver.

It was many months before Marilyn learned what had become

of the green suit. There were two letters, the first from Sister Anna, the second from Lady D ----- who had received the suit. The letters were from the British Zone in Germany. The one from Sister Anna read:

"It is with heart's gladness I'm allowed to let you know that your pretty warm dress Lady D----- has received. She had had sad times. The family had to leave home. They were trapped by the Russians as they were leaving. Her husband and eighteen-year-old son were injured and died soon after. Her daughters were abused. Lady D's daughter, whose husband is missing, and who has never seen his child, has said she

would put an end to it all were it not for the child. The family has no beds, no bed clothing, and were forced to walk around during winter nights to keep warm. Hearing of their plight I went to the Pastor and asked for help for her. You should have seen the sad, worn-out, frightened look light up when she received the suit. To you we give our heartiest thanks for your love for the poor. May Jesus on the last judgment day say to you and yours 'You have clothed me.' "

The letter from Lady D was in a tongue Marilyn could not read.

The phone rang. "This is Mrs. Johnson again. How are you dear? This time we're asking for

clothing for the 'Jot 'em Down' store."

Marilyn was so choked up she could hardly talk but did manage to say, "I'm sure I can manage to find something, Mrs. Johnson."

She marched firmly to the closet door. There was the lovely nylon jersey she was keeping just in case she could lose five pounds and get into it again. She yanked it out of the closet and laid it on the bed. There was a suit of Tom's she knew he hadn't had on in six months. She slapped her hand as it reached toward it—uh uh, Marilyn, she told herself. You be a good girl and ask him for it—after you've shown him the letter.

by Hilda E. Allen

bIBLEGRAM

Guess the words defined below and write them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the pattern. The colored squares indicated word endings.

Reading from left to right, you will find that the filled pattern will contain a selected quotation from the Bible.

A Church singing group -----	23 71 65 37 104
B Leader, or director -----	10 48 64 35 24
C First name of our first President -----	2 27 45 92 32 4
D Shield for a sewer's finger -----	8 78 72 42 16 82 52
E Prepared -----	28 5 18 93 84
F Scratchy feeling -----	56 59 51 26
G Bloodsucker -----	38 50 55 62 9
H Roundabout way -----	15 43 77 41 61 3
I Mound on a camel -----	87 99 70 20
J Cost of transportation -----	67 22 100 102
K Vegetable known as a spud -----	86 11 63 83 19 69
L Refusal to obey authority, especially on ships -----	74 85 44 7 80 31
M Hind part of the foot -----	101 17 29 39
N What chickens do in the early morning -----	40 68 75 90

O Rove about without a fixed course -----	6 1 66 81 21 49
P Color of piano keys -----	53 54 47 60 97
Q Fleishy, bulky -----	58 25 98 76 105
R Swing from side to side -----	89 36 103 46
S Vegetable for a sandwich -----	33 57 95 91 14
T Music for a parade -----	30 79 96 12
U Where camels drink -----	34 13 73 88 94

(Solution on page 15)

	1	2	3	4	5		6	7	8	9
	10	11	12		13	14	15		16	17
	18	19		20	21	22	23	24		25
26	27	28	29	30	31		32	33	34	35
	36	37	38	39		40	41	42	43	
44	45		46	47	48		49	50	51	52
53	54	55		56	57	58	59	60	61	62
63	64	65	66		67	68	69	70		71
72	73		74	75	76	77	78		79	80
81		82	83	84		85	86		87	88
89		90	91	92	93	94		95	96	
97	98	99	100		101	102	103	104	105	

The Star We Walk Upon

by Shirley L. Hill



WE LIVE IN A WORLD tortured by hatred and prejudice; poisoned with the hemlock of misunderstandings. A poisonous prejudice, usually, against what-ever we are *not*! Racial tensions are all about us. Integration problems fill our newspapers. We shudder at the television pictures of bombed schools, rioting youngsters. Yet, it is interesting to note that a space victory by any nation can crowd Little Rock off the front pages; can push a New York race riot into a category of second-class news. Man is flying high these days and "reaching for the moon." What was once a fantastic dream is now reality.

It was Russ Miller who wrote these words for our age: "We cannot see a star until we first see the earth, for the earth is a star we walk upon!" We may fling rockets into space, send manned vehicles to the planets above, but what about this star we walk upon? Let us put first things first! As Christian parents, we must begin to put more emphasis on improving the fabulous star on which we live!

First, let us be absolutely certain of what we believe! We cannot persuade, nor help in any way, unless we know what we be-

lieve. What *do* we believe about "race"? Racial equality? Segregation? Integration? What is the answer? How does the Christian family come into the picture? What does the Bible teach us about meeting racial tensions with Christian values? What can Christian parents say, what can they *do* to help their children

meet these questions in a Christ-like way? The piercing honesty of a child's innocent question cannot be evaded with half-truths or with hypocritical piety. We must *know* these answers and live by them!

It was said of St. Francis that "he loved not humanity, but *men*." Isn't this where you and

—Religious News Service



"And he made from one, every nation of men to live on all the face of the earth."—Acts 17:26

I as Christian parents must begin? It is easy to say that we love *all* the people of the world. We are awfully glib in our prayers for the Congolese, or the Malayan people, for the starving children of Haiti, and the unfortunates of India. Yes, we love all the people of the world. On the other hand, what about the couple down the street whose ethnic background is different from ours? What about the Japanese gardener next door? The Negro custodian at the school? The Mexican who works at the same lathe in the factory? Have we Christians, in our twentieth-century zeal for world missions, become so starry-eyed that we have forgotten that we are *all* star-dwellers?

The Bible teaches us both in word and spirit how we may use Christian values to deal with the tensions about us. In the Book of Acts we read, "And he made from *one*, every nation of men to live on all the face of the earth." In Genesis we are told that God made man in his own image. Here is the Fatherhood of God for all men, of all times, everywhere. Coupled with the reference from Acts, we have both the Fatherhood of God, and inevitably the brotherhood of man. Then we remember that after Peter's vision, he said: "God has shown me that I should not call any man common or unclean. . . . Any one who fears him and does what is right is acceptable to him." This leaves no room for racial inequality, or the feeling that any ethnic group belongs to a "superior race." Paul wrote in his letter to the Galatians: "In Christ Jesus you are all sons of God, through faith. . . . You are all one in Christ Jesus."

Yes, you say, that is easy when it concerns the peoples on far-flung mission fields. Our problem at home is a bit different! We have to *live* with people of different "races." Watch your language there, Christian parent! The very word "race" is a misnomer. Science has long supported what Christianity has taught for years. Look in your encyclopedia! Mine says that *race* is: "an *obsolete* division of

humanity based on such physical criteria as skin color and hair texture." The anthropologists tell us that because of population movements and interbreeding, *no pure stock exists*. There is no such thing as a "race" of mankind!

Mr. and Mrs. Prejudiced Public have just been outflanked! With God's Word on one side and modern science on the other, who can resist the appeal for understanding? Or, are we like the stubborn businessman whose desk had this sign: "Don't confuse me with the FACTS; my mind is made up!" Yes, we know what we *ought* to believe, even what we *want* to believe. Somehow we just do nothing to distinguish ourselves from the hate mongers! If we really do believe that racial differences are superficial, that they are, in fact, man-made, let us do something about it in our own homes with our own children to help them gain an even deeper understanding than ours!

How about reviving the nearly lost art of plain old conversation? Radio, television, family chauffering on crash schedules, our highly organized lives, have not only strangled this art but stomped on it as well! This, however, is the family's one hope—the only line, usually, of communication. We teach our children in two ways: (1) by constant example and (2) with mutual exchange of information.

Just think about your own family. Last week's activities—when did any of us take time to sit around and *talk*? Breakfasts were on a staggered basis. Lunches came out of waxed-paper with no built-in conversational gimmick. Over the dinner table? Why, of course we talked! Naturally, we were a bit rushed because Johnny still had to get cleaned for Scout meeting. Daddy was in something of a hurry for he had a meeting at the church. Suzie gulped her food and could hardly wait to be excused because her favorite TV program had already begun. In between snatches of food there *was* some exchange of ideas: "Johnny, please sit up

straight!" or "I need the car tomorrow for shopping, dear." We make mental lists of the "necessities" we must mention to each other. Then, suddenly, the day is gone . . . the evening vanishes . . . and so does the family! No wonder we don't know what is going on in the adolescent's mind. The lines of communication are down. Let us start talking with our families, exchanging *ideas* and information. There are hundreds of opportunities, but we ignore most of them!

No matter how often we tell our children that we believe in the brotherhood of man, they won't believe us. Kids are much too honest to be lulled by words alone. Why don't we get acquainted with people of different backgrounds, have them visit in our homes? Let us visit in their homes. Foreign students in local colleges make a good beginning, for they open the wide doors of the world to our children. Even this is only a *beginning*. We must continue to broaden our acquaintance, with those all around us—those in our own neighborhood, our own town. A friendship with a family of any minority group could be the magic lamp that would light the path of understanding for our children and for those all about us.

We *must* give our children a sense of belonging to a world community. For the millions of Americans who live in large towns and cities, there are many avenues open on this road to understanding. We can take our children to the religious observances of various ethnical groups. As respectful onlookers, let them see the rich pageantry of a Greek Orthodox service; the solemnity of a Jewish synagogue. Take a holiday this year and as a family visit a mission work among American Indians. Plan to make an annual outing of a trip to the nearest youth center where our home missionaries serve in multilingual communities. Let us not deprive our children of either Christian values or the good old American philosophy of the melting-pot. Why don't we make it very plain

hat we have *all* been thrown in that same pot, and melted down ourselves a good many times!

I hear a voice say bitterly, "But we live in a community where integration is just beginning. What about our property values? Our children have to go to school with all these different people."

My husband and I were missionaries for seven years in India. Two of our children were born there. We lived in a village. There were no other white children. There were no other children who spoke English. Our children thrived in the Indian climate of mixed cultures. When they went to school in the Himalayas, they studied and ate with children of mixed backgrounds. They lived in dormitories together with other children from forty-two nations. An American Negro is to them no different than anyone else; one of their friends was a little girl from Ethiopia. Their heritage now is the most priceless gift gained on the mission field. They are not color conscious. They only know people as *people*, what they are, not what they look like. They do

not label people under automatic headings of "white" or "colored," "Catholic" or "Protestant." So it is pretty much up to us, the Christian parents, to make integration a gift to be gained rather than an act to be feared.

We may be very sure of one thing. Our children will reflect our every attitude. If we give ten dollars to a World Fellowship offering, but curse the Negro family who has reduced property values in the neighborhood, our children will mirror such an attitude. Which are we most intent upon: Sharing with our offspring a sense of *eternal* values or exchanging them for real estate values?

We say, "race" is a touchy question. As Christians, we don't want to start arguments, to be noisy crusaders, to be called fanatics. We Christians should be men of peace! The Prince of Peace did not sit sadly by, weeping at the desecration of the temple. In righteous indignation, he drove the money-changers out. He went about doing good to all men, loving them, wanting to

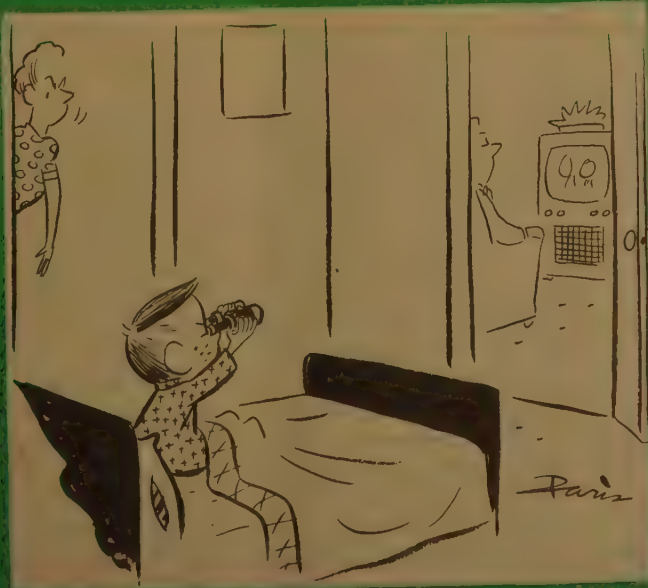
waken their souls out of lethargy. How can we, then, as Christian parents, be passive in this question while our children absorb the world's hatreds and prejudices!

We are insisting that Johnny work harder on his mathematics this year! We are making sure that he gets to Scout meetings, piano lessons, young people's fellowship meetings, to trampoline lessons, the community socials, and to a fair amount of movies! Good for us! But God help us as parents if Johnny fails in the hardest test of modern times—Will Johnny know how to live a Christian life in this world? Will he grow up loving his neighbor? Will he even *know* his neighbor?

Someone has said that "Christianity is not a voice in the wilderness, but a life in the world! It's not an idea in the air, but feet on the ground, going God's way." What will it profit a man if he can fling a rocket to a star, if the star he walks upon is crying out in desperation . . . in loneliness . . . for understanding and love?

(See meeting plans on pages 26 and 27)

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our Teen-Ager and our Church

by Barbara Wilson

"HEY SUE, WAIT for me," yelled John as he sped down the high school hallway. Sue stopped and waited for him to catch up. "How about a date for Friday night's football game?" John asked.

"Thanks, John. I'd like to go with you, but I'll have to make it for some other time. I'm busy Friday evening. We are having a Family Night program at our church and I am going with my parents. The last two such family nights have been so interesting and helpful that I just couldn't miss this one."

More and more teen-age young people are making statements and taking positions like Sue's. In their attempts to find meaning in life and grow to worthwhile maturity they are profiting by experiences shared with their parents and with other teen-agers and their parents within the fellowship of the church.

Churches increasingly are consciously ministering to teen-agers and parents. They are attempting to provide opportunities for parents and teen-agers to get together on a common spiritual meeting ground. Christian parents should make themselves aware of the significance of such opportunities in the church and endeavor to work together with their teen-agers in the church's life and ministry. There are many programs, ministries, and services that can be utilized more effectively when teen-agers and parents share them together. In the sharing of such experiences parents and their teen-agers can grow as Christians and relate themselves to God as committed persons.

A high point of any week for the Christian is the experience of assembling on Sunday morning with other Christians for an hour of worship. While singing hymns, listening to a sermon, praying, and partaking of communion together all the members of a family may become more aware of God and his significance in their present lives. The members of a family may not be seated together during the worship hour. Father may be singing in the choir, Mother may be greeting newcomers, Bob may be serving as a junior deacon and Sue may be working in the nursery. Even so, they can all feel that they are serving their church together, and their individual labors unite them in the spiritual bond of a common commitment.

Out of the experience of worship each member of the family becomes aware that God loves and has revealed himself to men, and is acting to draw men into fellowship with himself, and that they need to respond to God's love and relate themselves to him

as sons and to one another as brothers. They find themselves under the necessity of sharing their faith and joy with others. As Christians they are all witnesses and evangelists. The winning and cultivation of new members to the church and the introduction of new persons into the church's life are not privileges and opportunities that need to or should be left exclusively to adults. Young people, too, need to communicate their faith to others. Thus parents and teen-agers can share experiences in witnessing and evangelizing.

On an evening when all the members of a family are free from other commitments, they may go together to visit a new family that has just moved into the neighborhood. The calling family can tell the new family about their own joy in the church fellowship, and about the various church functions that they feel will be of interest to the new people and will draw them closer to Christ and each other. Teen-agers in the calling family can tell teen-agers in the new family about the various youth activities in their church. They can indicate something about the church school classes for high school young people, about evening Youth Fellowship meetings and other youth activities. They can tell something about the summer Camp and Conference opportunities that are offered to young people in the church. Parents in the calling family can tell the new family about the classes, fellowship suppers, choirs, and other activities in which they may be interested. In this kind of calling one family involves itself in witnessing to another family.

This kind of family evangelism should not be limited to merely calling on new people. Once a new family has been called on the one family can invite the other to visit in their home. One whole family can thus share with another whole family something of the joy of their Christian family life.

Parents and teen-agers alike need to grow as Christians and be continually enriching their Christian life. There are many study and learning experiences that parents and teen-agers can share together in a significant way. Both parents and teen-agers should be involved in the study activities of church school classes. The parents will be teaching, or will be members of an adult church school class. The young people will be studying in Sunday church school classes of high-school-age young people. The parents and the teen-agers can share with each other something of the study experiences they have in their respective classes—talking about questions that arise,



—H. Armstrong Roberts A high point of any week for the Christian family is the experience of assembling on Sunday morning with other Christians for an hour of worship.

insights that come, resources and materials that are being used. In this kind of family sharing, parents and their teen-agers will not only come to know something about what they are respectively learning; each will be helping the others to learn.

Parents particularly need to make themselves aware of the *Objective of Christian Education for Senior High Young People*, and of the ways growth toward the objective is being nurtured in Sunday morning senior-high youth classes, Sunday evening Youth Fellowship meetings, and other youth activities in the church. "The objective of Christian education" (as it has been described by a committee of youth workers within the National Council of the Churches of Christ in the U.S.A.) "is to help persons to be aware of God's self-disclosure and seeking love in Jesus Christ and to respond in faith and love—to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the Spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope." Responsibility for helping young persons grow toward this objective is and must be shared by many groups. Christian parents, as well as Sunday church school teachers, evening Youth Fellowship counselors, and pastors, must accept a measure of responsibility. The youth program of

the church can be made more effective if it is reinforced by parental understanding of what the youth program is designed to do and how it goes about doing it. Christian parents should make it a point to be aware of the youth work philosophy within their church, of the various program activities that are provided for young people, of the various resources and materials that are used in church school classes, evening meetings and other youth activities. Thus they will be prepared to talk helpfully with their teen-agers about questions that arise in connection with their church school studies, their evening fellowship experiences, and so on. Christian parents should make it a point to know their teen-agers' church school teacher, evening Fellowship counselor, youth choir director, and other adults who take leadership in various aspects of the church's youth program. It may be possible to have some of the adult youth workers visit in the family home. Use can be made, too, of other contacts with these youth workers at various church functions. Mrs. Baldwin, Bob's teacher in church school, may approach his parents at a church supper with some comment on the experiences Bob and his fellows are having in a church school class, and an evaluation of what the experience seems to be doing for Bob. This gives the parent an opportunity to ask further questions about the program of Bob's church school group, the

activities being attempted, the resources and materials being used, and so on. The parents will thus begin to make themselves aware of what the teacher is attempting to do with the teen-ager, and of how they can help. Sue's teacher may see Sue's mother at a women's circle meeting, and they may have an opportunity to talk together about why Sue seems to be so quiet in class. This will give the mother an opportunity to help the teacher gain a clearer understanding of Sue and some of the individual problems she seems to be facing at this stage of her growth. The teacher can possibly help the mother gain insights, too, and make it a little easier for the mother to help Sue with her problems. With just a little effort parents can develop the kind of relationships with the church's youth workers that will make a more effective youth program possible, and that will contribute to the growth and maturity of their teen-agers.

A few churches are experimenting with a Sunday evening family program. This type of program can provide an opportunity for families to meet together for a time of eating, singing, fellowship, and study. Sometimes the various age groups may be divided for worship and study. In many cases, however, stimulating programs can be planned for adults and young people to share in together. Community leaders such as social workers, judges, religious leaders, and teachers often can lead a mixed group in interesting study and discussion experiences. Films, filmstrips, or other visual aids can, also, be used effectively with study groups made up of parents and teen-agers. Panel discussions involving problems of interest to both groups such as juvenile delinquency, our relations with other people, denominational differences and likenesses, social concerns, world-wide problems, dating and ethics can be planned. Sharing such experiences establishes a basis for mature and helpful communication between parents and teen-agers.

Church night suppers, whether held monthly or weekly, are, also, opportunities for carrying on activities that parents and teen-agers can share. Parents should not forget that shared church activities can be growing experiences for all concerned. The minds of young people today are alert and sharp. They may well surprise adults with their insight. They can help the church solve social and ethical problems creatively.

A broadening experience for both parents and teen-agers can revolve around family use of the church library. Increasingly churches are making good Christian literature available to individuals and families. Your church library probably has books which deal with social and economic problems, explore theology and matters of faith, and offer resources for personal and family devotions. Many families are spending some time reading together and discussing great Christian literature. Sometimes they read aloud in a family circle some religious book or play. Or they select one book or play and have each family member read it individually. Then

they "kick around" some of its ideas while eating dinner or listening to records. They discuss the book's point of view. They try to evaluate the motives of the main characters in the book or play. This experience becomes one of real growth in thought by all members of the family.

Often our churches need persons to undertake some work on the building and grounds. Parents and youth can work together to put the church yard in order in the spring and fall. Father and son might plant trees and flowers and dress up the church grounds. Mother and daughter might launder and iron curtains for various classrooms. In activities of this kind parents and teen-agers can share experiences in Christian service and stewardship which build their families' Christian life.

A seasonal service that can be performed by teen-agers and parents is Christmas caroling. Several Christian families might go caroling some evening at Christmastime. Each family could have the experience of practicing the carols during several "family sings" before actually going out. Then, on a selected evening, the families could carol together at the homes of sick and shut-in folks, and/or at institutional homes for children and aged people.

Just as parents and teen-agers can worship, study, and serve together, they can also play together as a family in the church. The effect of the total recreational program of the church can be lifted by having parents and their teen-agers planning and sharing some leisure-time activities together. Seasonal parties can be planned; bowling, softball, and basketball teams can be organized; ping pong, shuffle board, and volley ball tournaments can be set up. Field trips to points of interest such as church-related colleges, agency headquarters, neighboring churches, and home mission stations would be of vital interest to both parents and teen-agers.

Another activity that father, son, mother, and daughter can participate in with a great deal of enjoyment for all concerned is the production of religious plays. Plays are written so that people of all ages may participate in them. Actors, as important as they are, are not the only persons involved in a play. Scenery makers, costume designers, lighting experts, and makeup artists all play an essential part. Any family could find their place in such an enterprise if their interest lay in that direction. Such plays may be simply performed for the benefit of participants who want an art medium through which they can share explorations into the meaning of life and human relations. Or they may become part of the church's educational ministry to the community.

The church offers all the members of a family a real opportunity for experiences of working together as all strive to be followers of Christ. Let families not fail to accept this challenge of worshiping, studying, serving, and playing together. Out of such experiences will come better families and better churches.

THIS is the way we did it

We Preserve Bits of Childhood

by Joyce Knudson

DESPITE THE POPULAR VISION of Mother sentimentally weeping on Johnny's first day at school, the average mother usually looks forward to the time each youngster enters school. She knows perfectly well that the year between four and five can be a long one to the child, for he is often lonely for an older brother or sister in school, or too big to enjoy playing with the baby at home.

Yet when Junior begins school a little problem, just as close to his small intense heart, arises. Home he comes several times a week with an artistic triumph clutched in his fist.

To view this accumulation of crayon masterpieces as fodder for the wastebasket would be callous and unthinking. Teachers have excellent craftwork resources, and many of the Easter bunnies and take-home products are cleverly constructed and appealing. As the youngster grows older his skill increases.

With two little girls, in kindergarten and third grade, our own household occasionally had to come up for air through a sea of paper. The very fact that some of these small works of art were indeed admirable gave us ideas for their use. The children's rooms lacked wastepaper baskets, so we begged two cylindrical ice-cream containers from the grocer and covered them with fresh colorful little scenes from the best drawings.

Contrary to brooding expectation that we had "started something," we discovered that when the children knew the best of their work would receive some permanent recognition, they were far more inclined to dispose of less worthy offerings.

Test papers were another problem. When good marks have been earned, it is a little short of brutality to have the precious smudged sheet tossed in the wastebasket as soon as Mother has seen it. Our solution was a 19-cent scrapbook. We bought one for each child and into these ample books were pasted test papers and the best of seasonal drawings.

When grandparents live at a distance, we discovered that it's a delightful link with the youngsters to find a crayoned drawing of Tubby and Tugboat tucked in Mother's regular letter.

There still remain plasticine animals, May baskets, and paper flowers. Attractive as the little objects may be, they can be arrayed on top of the refrigerator

or mantel for only so long. However, they *can* be made useful. In one of our bedrooms a little pink basket does service as a handy container for barrettes, hair clips, and bobby pins. In the next room a similar green basket is a catchall for older sister's unmounted stamp collection.

A small clay bowl, knobby and abstract in shape but representing a full hour of childish labor, has found a useful spot on a shelf as guardian of the family stock of shoelaces.

We also discovered that elderly people in the neighborhood, often lonely for the warming touch of youth, genuinely welcomed the occasional shy offering of a handmade treasure. With these contacts came the bonus of broadening the youngsters' understanding of older people who appeared to live in an untouchable world of their own.

As children grow older the problem of preserving the work of their young hands remains. What could we do with that 300-piece scenic jigsaw the nine-year-old patiently fitted together during an illness? We cut a piece of plywood the same size and glued the finished scene on it. With a shellacked surface and a narrow molding around the edges, it became a convenient small tray for the kitchen. Even more—it was a simple preservation of a bit of childhood we might heartily long for in a scant few years.

Biblegram Solution

(Biblegram on page 8)

SOLUTION: "Agree with God, and be at peace; thereby good will come to you. Receive instruction from his mouth, and lay up his words in your heart" (Job 22:21-22).

The Words

A Choir
B Guide
C George
D Thimble
E Ready
F Itch
G Leech
H Detour
I Hump
J Fare
K Potato
L Mutiny
M Heel
N Crow
O Wander
P Ivory
Q Stout
R Sway
S Onion
T Band
U Oasis

WHEN THE METROPOLITAN Opera Company of New York goes on tour each spring, one of its bass singers heads for Skid Road in cities where the company appears. Here, as his time permits, he sings gospel songs for downtrodden men.

The singer is Jerome Hines, who at thirty-two was the first American-born basso to sing the title role in *Boris Godounov* at the Metropolitan. At the start his singing in missions required considerable adjustment. Once when the Metropolitan played at Detroit, Hines visited a Baptist mission along the city's Skid Road.

"Is there something that I can do for you?" he asked the man in charge, who replied that there was not. "Could I sing for your services?" Hines persisted. The man again refused. "I'm singing here with the Metropolitan," he further insisted. "Can't I sing for your men?" The man still refused.

As Hines was about to leave, the man asked if there was something that he could do for him, but he replied that there was not. Then Jerry told him of his conversion and willingness to help out in any way he could. The man asked what he could sing but found that the only hymns he knew were on the order of "Onward, Christian Soldiers." They would not do, for the songs must be the kind to bring men to the altar in repentance. Soon Hines learned to sing a number of old-time evangelistic songs.

Jerry's voice is smooth, big and dark. This helps to enhance his commanding appearance, which is augmented by his basketball player's height of six feet, six and one-half inches.

The son of a Hollywood production manager, Jerome Hines was born in November, 1921. Dismissed from his high-school glee club because he could not carry a tune, he took singing lessons but spent most of his spare time experimenting with a chemistry laboratory on his back porch. However, when he obtained his first role at eighteen as Bill Bobstay in *H.M.S. Pinafore*, he knew that he wanted a singing career.

The Opera Star Who Sings at Missions

by Aubrey B. Haines

He got a degree in mathematics and chemistry at the University of California at Los Angeles. Finding that he was a half-inch too tall for military service, Jerry worked for an oil company during World War II, singing when he had the opportunity. In 1946 his teacher brought him to the Metropolitan, where he was immediately hired.

At the beginning Hines was usually given medium-sized bass parts, except for Mephistopheles in *Faust*. Hence he found it difficult to compete with foreign stars for the leading roles. As a result he began doing some trading. He would sing the relatively minor parts of Brother Pimen in *Boris Godounov* and the Grand Inquisitor in *Don Carlos* in exchange for a share of the bigger roles.

Reading from left to right, the three children of Lucia and Jerome Hines are: David Jerome, Andrew Peter, and John Matthew.





Photos
from the
author

As one of four Boris basses, he did not expect to get many opportunities to sing it. So he wished to try for a Don Giovanni at the Metropolitan and then devote himself entirely to a role in which no one specialized—Boito's Mefistofele.

Today, however, the only relatively small part Jerry still sings is Colline in *La Boheme*. He now performs the title role in *Boris Godounov* and King Philip in *Don Carlos*. He sang all the Don Giovannis on the spring tour of the Metropolitan in 1959 and will sing them all in the fall and winter of 1959-1960 in New York.

Though his singing career and his religious work keep him busy, Hines somehow manages to sandwich a home life in New Jersey between the professional engagements that he and his wife fulfill. A lyric soprano, Lucia Hines sings with the New Orleans

(Continued on page 30)

↓ Jerome Hines as "Don Giovanni."



Jerome Hines as Boris in "Boris Godounov."





a true story

by

Virginia W. Struble

Illustrated by Winifred Jewell

The Lost Sheep

MOTHER WAKENED ME early. "Your father would like for you and Irma to take care of the sheep today. The regular herder wants to go to town."

"I'd be glad to," I answered. "I'm sure Irma will too." We often helped with the flock on the range just below the ranch buildings. Helping with the ranch work made us feel important.

I went to get my cousin, Irma. Each of us had our own horse. We loped our mounts until we were near the flock. Then we slowed them to a walk so as not to excite the sheep. Sheep are easily "spooked."

The spring sun shone warmly and the flock ate quietly. The sheep had a ragged appearance because they were freshly sheared.

We were in a narrow valley, or "draw" as we say in Nebraska, with hills on two sides. It was my job to stay on the south side of the flock and keep the sheep from running into the hills on that side. Irma was opposite me and the dog, Shep, guarded the east side. The ranch buildings were about a mile to the west.

Twenty miles down the draw, I could see the reflections of roofs and windows in the city of Sidney. Our nearest neighbors lived three miles away, out of sight behind the hills.

"I wonder what Irma is taking to our Sunday school class picnic," I thought. "I'll go ask her. Nothing bad can happen on a beautiful day like this."

Although I knew I shouldn't, I reined my horse around the edge of the flock toward Irma. About

halfway around my horse picked up her ears to listen. I could hear nothing.

Then Bluebell lifted her head to baa. Bluebell had been a sickly lamb. Irma and I had raised her as a pet. Although I loved her, I knew she could cause more trouble than any three ordinary sheep. She was nervous and always quick to run. When one sheep runs, the others usually follow.

Now most of the sheep had their heads up, baaing. I could hear nothing unusual, but turned my horse back to my station. Shep stood alert, ready for action. Something was wrong.

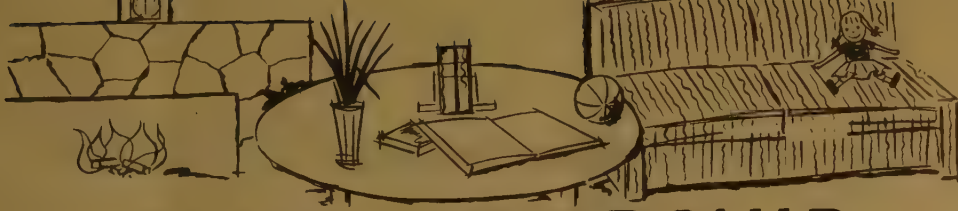
I saw a small cloud of dust coming down the draw toward us. It seemed to be an animal, either a dog or a coyote.

My horse shied and almost threw me. Right in front of her ran a dog with a can tied to its tail. The can bounced and rattled every time it hit a clump of grass or a stone.

The strange dog ran through the middle of the flock. The sheep scattered in every direction. Even Shep ran. I couldn't blame him. My horse trembled under me and I could see Irma having trouble with hers.

As soon as we got our horses under control, we started after the sheep. Shep recovered from his fright and tried to get ahead of the sheep and lead them back. But the sheep had the head start.

(Continued on page 30)



for parents

FAMILY WORSHIP

The Need for Friends

Someone has said that a child's first frame of reference is his own experience. That means that he cannot love others until he has experienced love. He cannot respect others until he has known respect. He cannot value others until he has been valued by those who mean much in his life. (Read "Your Children Are People, Too," beginning on page 4.)

When a child has been surrounded in his home with love, respect, trust, and a sense of his own worth, his words of another wise person are true: "A child's best friends are his parents." No one would argue with this. But the reverse also is true: Parents' best friends are their children. This means that mutual feelings of love, trust, confidence, respect, and worth must permeate the home if it is to nurture each member in Christian growth.

Every member of the family also needs friends of his own. Such friendships may produce growth and learning at each age in one's life.

For example, seven-year-old Tom said to his mother, "I like to play with Danny" (his younger brother), "but I need to play with Ralph" (a friend), "too, for he teaches me to play catch."

Because of all kinds of growth and learning that take place in the good relationship of friendship, it has religious significance. Therefore, both children and adults need to express their thanks and gratitude to God for his good plan for friends.

Think About Friendship

Before you try to guide your children to worship God for the gift of friendship, it would be profitable for you to examine your own attitude about friendship and your feelings for your friends. Are your attitude and feelings characterized by love, confidence, respect, and a sense of the worth of each of them? You may be deceived as to what you think and feel, but your children will not be. One little girl once said to her mother, "Why do you always kiss Mrs. Jones? You don't really like her!" The mother was shocked at the words, but she was honest, too. As she re-examined her feelings, she had to admit that her child was right. She really did not like this friend who was so demanding and possessive. The kiss they exchanged when they met was the mother's expression of yielding to the other's demand for affection.

An older junior said to her mother, "No wonder

you like Mrs. White so much! She makes everyone want to be better than they are!" The mother was surprised, but after a moment's thought she answered, "I had never analyzed my admiration and affection for Mrs. White, but you are right. She does make me want to be better than I am, and I need that from our friendship." The mother's frank admission of need also was helpful to her daughter and strengthened the relationship between them.

Express Thanks for Friends

As you analyze your attitudes and feelings you may want to express your gratitude for certain friends and what they contribute to your life; or you may be glad for what you have learned about yourself and your response to the friendship of another. If you frankly and simply do this in the presence of your children, they will learn from your experience.

Or you may prefer to do this in a period of worship in your family. As you read expressions of friendship or sentiments about friends from the Bible, your child's understanding of and appreciation for it will grow. The following passages are suggestive of what you may use: Job 6:14; Proverbs 11:13; 17:9, 17; 18:19, 24; 19:6; 27:6, 10; Luke 11:5-13; 15:6; Romans 16:2; 1 Corinthians 4:2; Hebrews 13:16; James 2:23.

These passages also will furnish a Bible verse for each of the four weeks of this month when you and your children will be thinking of these aspects of friendships: Friends Help One Another, Friends Share, Friends Are Dependable, and Friends Show Love.

Worship Materials for the Month

A beauty or worship center may help your family to develop the mood for worship. You, the parents, can demonstrate your trust in your children as you allow them the responsibility and privilege of preparing and caring for this center.

The four following pages contain the weekly theme, Bible verses, and materials for worship. The material also indicates the age for which it is suitable: (K) kindergarten, (P) primary, (J) junior.

As you and your children use this material together, the relationship between you will be strengthened. More than this, you will be giving your children an example of the relationship between you and God. This speaks more forcibly than words and is much more subtle in its influence.

**Theme for
February:
Glad
for Friends**



Helpers (K)

Joey was watching for Daddy to come home. When he came around the corner, Joey ran to meet him.

"Hi, Daddy!" he said. "My fire truck is broken."

"It is?" Daddy swung Joey up into his arms. "Tell me about it."

"A wheel came off and I can't ride it. What can I do?"

"I think I can fix it," Daddy said. "As soon as we finish supper we will look at it."

The fire truck was in the back yard. Daddy picked up the wheel.

"This is all right," he said. Then he looked at the truck. "I see what the trouble is. Can you help me by getting the pliers?"

"Oh, yes, Daddy, I can help," Joey answered, and then ran to the garage to find the pliers in their place on the peg board.

Daddy had a cotter pin when Joey brought the pliers. In a few minutes the truck was fixed.

"Thank you, little helper," Daddy said as he ruffled Joey's hair.

"Thank you, big helper," Joey said with a smile as he rode off on his truck.

—A. Devaney, Inc., N.Y.



Theme: Friends Help One Another

Morning Prayer (K-P)

Dear God, I come to Thee in prayer,

Help me to be true and fair,
Kind and helpful in my ways,
Always giving Thee the praise.

Amen.

—Annie Laurie Von Tungen¹

Bedtime Prayer (P-J)

Today has been a lovely day
And now it's time to kneel and pray.

We thank Thee, Father, for the joy
You sent to every girl and boy!
We thank You, now that day is done,

For all our daytime play and fun.
Please care for us throughout the night

And bring the cheerful morning light;

And when another day is here
Be with us then and stay Thou near. Amen.

—Adelaide Parker²

¹Reprinted from *Hearthstone*, October, 1953.

²Reprinted from *Hearthstone*, February, 1956.

A Bible Verse: *A brother helped in like a strong city.*—Proverbs 18:19

Prayer: Dear God, we are glad for friends. We are glad for all that they do to help us. Help us to remember to be helpful, too. Amen.

Whats Makes a Friend (P-J)

The children were arguing in the play room. As their voices grew louder Mother heard Ken say, "He is too your friend. You know him as well as I do."

Mother walked into the room and sat down with her mending in her lap. The argument went on.

"No, he isn't my friend. Just because I know him doesn't make him a friend," Dick insisted.

"Mother, aren't people you know your friends?" Ken asked.

"Let's talk about it," Mother answered. "What really makes a friend?"

"Oh, knowing people and playing with them," Ken said easily.

"No, it isn't just knowing anyone," Dick repeated. "People have to like the same things, get along well together, and enjoy being together if they are real friends."

"That's right," Ken admitted.

"Is that all?" Mother asked.

The boys thought hard. Then Ken said, "I guess you have to trust friends."

"Yes, and you have to respect their ideas and what they do," Dick added.

"Right," Mother said with a smile. "Anything else?"

"You have to feel comfortable with your friends," Dick said.

There was silence. Suddenly Ken laughed. "How stupid can you get?" he asked. "Of course we forgot one of the most important things! Friends have to want to help one another!"

Dick grinned. "Of course!" he said. "That's one of the best things about friends."

**Theme: Friends Share**

Bible Verse: *Do good and . . . share.*—Hebrews 13:16

Prayer: Dear God, it is not easy to share the things we like best. Help me to remember, when I play with a friend, that I want him to share. Then it may be easier for me to share, too. Amen.

Thinking About Friends (P-J)

Every person wants friends. He wants others to like him, to play with him, to be his companion, and to share with him. Someone has said that sharing anything doubles the pleasure in it.

What do you want your friends to share with you? You might make a list of what you would like for them to share with you. Then make another list of what you are willing to share with your friends.

Next, put the two lists beside one another. Are they just the same? If not, why not? Then ask yourself if they should be just the same.

Sometimes we forget that sharing should go beyond the things we possess, such as toys, books, candy, souvenirs, and collections of various kinds. There is a deeper kind of sharing that includes thoughts and ideas, talking about a story you have enjoyed, or a picture you have liked.

Christian girls and boys have certain standards and ideals to guide their lives. These, too, can be shared with friends. The strange thing about this kind of sharing is that the more we share, the more we possess.

The Bible has something to say about sharing. You might like to read, and to share with some of your friends (don't rule out your parents in this case), some of these passages: Luke 3:10-11; 15:11-24; Galatians 6:6; Philippians 3:10; 4:14; Colossians 1:12; 1 Thessalonians 2:8; Hebrews 13:16.

Saying Thank You (K-P)

When someone does a kindly deed
For me, I always say,
"Thank you, that was very nice,"
In my politest way.

Then I watch to find a chance
To do a kindness, too,
For that is just another way
In which to say, "Thank you."
—Mabel Niedermeyer McCaw

Sharing (K)

Bobby and Ben were playing with blocks. Bobby wanted all the round ones. "I need a round one for a chimney," Ben said.

Bobby put his arms around his tower. "I need every one of these," he said. "You can't have them."

"But I need one," Ben insisted. He grabbed Bobby's arms and the tower fell to the floor.

Mother heard the noise. She came into the room.

"There are blocks enough for you to have a good time together. If you forget how to play with them, you, Bobby, will have to go to your room and Ben will go home. How can you play so that won't happen?" Mother asked.

Bobby and Ben looked at one another. "What will we do?" Ben asked.

"We could each take some," Bobby suggested.

"I know!" Ben said. "Let's share! You put on a block, then I'll put one on." And that is what they did.

—Hays from Monkmeyer





A Good Friend (K)

Theme: Friends Are Dependable

Susan had one very good friend with whom she played almost every day. Sometimes the two girls played at Susan's house; sometimes they played at Mary's house. Sometimes they played outdoors.

One wintry day, Susan wanted to go outside to play with Mary. "It is too cold," Mother said. "Get Bojo's ball and play with him."

Susan threw Bojo's ball for him to find. He always brought it back to her. She got Bojo's rubber bone. When she held it, Bojo pulled and growled and tried to get it from her. They had a good time.

Susan got tired of play and sat resting. Bojo, too, lay resting.

"Your friend is tired," Mother said with a smile.

"Why did you call Bojo my friend?" Susan asked.

"Friends share good times with us," Mother answered. "Bojo does that. Friends can be trusted. When you throw the ball, Bojo can be trusted to bring it back. When you hold his rubber bone, you know he will not catch your fingers in his teeth nor pull too hard. Bojo helps us take care of you. So, I think he is a good friend."

Susan leaned over to pat Bojo's soft head.

That evening Susan and Bojo stood at the window to watch for Daddy. Bojo watched more closely than Susan.

"You are a good friend, Bojo," Susan said softly. "I'm glad I have you!"

—Luoma Photos



A Bible Verse: *It is required of stewards that they be found trustworthy.*—1 Corinthians 4:2.

Prayer for a Child (K-P)

O dear God, help me to be
A good child every day,
True in word, kind in deed,
Thoughtful in every way.

—Kathleen Elsmore Clarken

Unfinished Stories (P-J)

Friends should be trustworthy. Each should be able to depend upon the other in every situation. Read the unfinished stories below and think of your own ending for them.

Tom and Tim were friends. Both boys had trains. They had fun putting their track and cars together.

One day Tim said, "We are going to see my grandmother and stay several days."

"Oh," Tom said. "I guess I'll take my train home today so I will have it while you are gone."

"Don't do it today. I'll bring it home before we leave," Tim answered.

"All right, but don't forget," Tom said.

"I won't," answered Tim, "I promise."

The next day, Tom discovered that Tim had gone. "He promised to bring my train home," Tom cried. "and he didn't do it. He broke his promise!" What would a real friend have done?

Jack and Jerry were pals. They always walked to school together. They sometimes studied together. An assignment to write a theme had them worried.

"Hi," Jack said one morning. "Say, I found a swell book on Alaska at the library."

"Can I borrow it when you are through?" Jerry asked.

"Sure, if you take it back. It's on my card."

Jack finished his theme and took the book to Jerry. Jerry wrote his theme and put the book on the living room table. Then he forgot it. Soon Jack received a notice from the library about a fine.

"Jerry," Jack asked, "did you take my book back to the library?"

"What book?" Jerry wanted to know.

"There is a fine due on the book and you have to pay it!" Jack said.

"It's on your card," Jerry replied. What would a real friend do?

Prayer: Dear God, I'm glad for all my friends. Help me to remember that to have friends, I must be friendly to others. Help me to remember to watch for friendly things to do and for friendly ways to act so that others will be happy. Amen.



It Isn't Easy (K)

Karen came home from church school singing, Friends! Friends! Friends! I have friends and love them."

Seven-year-old Jimmy giggled. "Karen doesn't sing it right," he whispered to Mother.

"Let her sing it her own way," Mother whispered back. "You and I know it. If we sing it, and sing right, she will learn it, too."

One day all of them were singing. Karen stopped and listened to Mother and Jimmy. "My friends don't always share their games and toys," she said.

"You don't always share your games and toys, either," Jimmy answered.

"There are lots of ways to show that we love others," Mother said. "Sharing is only one way. Thinking about how others feel and trying to make them feel good is another way. Being thoughtful and being kind are other ways."

The children were quiet. Then Jimmy said, "It isn't always easy to show love, is it?"

"No," Mother said, "it may not be easy at the time, but we need to try, for we always feel better when we do."

"We learned a Bible verse," Jimmy said. "'A friend loves at all times.' I guess we aren't really friends when we forget to show love."

"We can try," Karen said. And they did!

Theme: Friends

Show Love

A Bible Verse: *A friend loves at all times.*—Proverbs 17:17.

Prayer of Love (K-P)

I helped my mother dust today,
I played with baby Sue;
I helped Dad carry leaves away,
I swept the driveway, too;

Tonight when I was saying
prayers,

Mom said—and Dad did, too—
That when I work with love like
this,

I pray all day to You!

—Esther Freshman¹

Thanks for Friends (P-J)

For all those who help me in any way: my parents, helpers in my community, my friends,

Thank you, God. Teach me to be helpful, too.

For all those who share with me: my teachers, those who write books and paint pictures, boys and girls my own age,

Thank you, God. Help me to grow more willing to share, too.

For all those who trust me to learn new truth and new ways of acting, to keep promises, to do work willingly and well,

Thank you, God. Make me see the need to be trustworthy.

For all those who, through all my life, have shown love to me in many ways and in many circumstances,

Thank you, God. Guide me to show love, too.

A Bible Passage (J)

Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. The commandments, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are summed up in this sentence, "You shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

—Romans 13:8-10.

Friends (K-P)

E. McE. S.

ELIZABETH McE. SHIELDS

1. Friends! Friends! Friends! I have some friends I love! I
2. Friends! Friends! Friends! I have some friends I love! I

love my friend and he loves me, I help my friend and he helps me;
share my games and share my toys With all my friends, both girls and boys;

Friends! Friends! Friends! I have some friends I love!

Copyright, 1924, by Elizabeth McE. Shields

¹Reprinted from *Hearthstone*, January, 1954.

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Personal Relationships in the Family

Suggestions for Parents' Classes and Study Groups (See article on page 1)

by Richard E. Lentz

Advance Preparation

Well in advance of the meeting parents should be urged to read the article, "Love at Home and Beyond." After their reading, it might be suggested that in preparation for the meeting, they note times and problems of family difficulty in maintaining love at home and beyond.

Preparation of Leaders

Those who are to be responsible for this meeting will need to know what will be expected of them in time to make adequate preparation. Most groups will have continuing committees to advertise the meeting and to promote attendance. Usually another person other than the meeting leader is responsible for welcoming those who attend and creating a friendly "climate" for discussion. A third person or committee may be asked to arrange the physical settings; chairs, light equipment, and decorations. Whether separate assignments are made or not, these phases of preparation are important.

The Meeting

Each person should be greeted and given some identification. Informal conversation, simple games, and refreshments at the beginning help everyone to become a participating member of the group. This can be a love experience at the outset!

Consideration of Christian love will be enhanced by a *brief* experience of worship. Many appropriate hymns such as "Love Divine, All Love Excelling," No. 379,¹ "Immortal Love, Forever Full" No. 254, will be known by most groups. Scripture selections to read are 1 Corinthians 13:1-13 or

Galatians 6:1-5. In place of the formal scripture reading your leader might have the group read silently the parable of The Prodigal Son, Luke 15:11-32, asking each one to listen for clues to family relationships in the parable. Five minutes might be allowed for sharing of insights. A member of the group might offer a brief prayer or the Lord's Prayer might be prayed together.

Discussion Development

The ideas to be covered are three broad problems:

1. What do we mean by Christian interpersonal relations?
2. Where do Christian families experience difficulties?
3. What can families do about improving family relationships?

The first idea involves information but if someone states dogmatically "this it is!" no group discussion will follow—or learning. Your pastor or several qualified lay persons might make brief statements about family relationships. A filmstrip such as *Family Give and Take* will help open up the discussion. The group will not want a long list of qualities or characteristics of Christian life. Four or five major principles will help them more.

Families represented in your group can share their difficulties with each other to discuss the second idea. If your meeting has an attendance of twenty or more, divide the group into small groups, asking each one to list three common problems of families in personal relationships. Put their combined lists on a chalkboard.

Since the third idea—what can they do? is the essential purpose of your meeting, plan to spend most of your time on that point.

You may be able to anticipate several of the problem areas which will be identified by your group. Several parents might be asked to share briefly with the group how they have dealt with interpersonal family relationships. How have they bridged age or generation differences? How have they reduced selfishness? What have they done to increase thoughtfulness? Have they family projects to share?

A leader's summary might identify several common factors in these autobiographical descriptions. You will wish your meeting to be encouraging, constructive and practical. This may be accomplished by the whole tone of the meeting. Avoidance of fault-finding, blame-placing or negative comments will help greatly. Parents are aware of their shortcomings!

Sometimes it is helpful to suggest several areas of experimentation for parents to take home for their use during the week. Groups have suggested specific "strategies" for handling children's quarreling, teasing, or their own tendency to "fly off the handle." Report next week how these strategies worked!

Leaflets on various subjects may be on display. Books from the church or city library may be reviewed and loaned. *The Family Scrapbook* by Ernest G. Osborne, Association Press, \$3.95, and *Your Child and Other People* by Rhoda W. Baemeister, Little, Brown & Co. (1950, now out-of-print) are two popular parents' books. *Hearthstone* magazine includes articles on many of the problems which will be mentioned by parents. Always have an ample supply on hand, both current and back issues.

¹From *Christian Worship—A Hymnal*. Available from publishers of this magazine.

The Family and Its Neighborhood

by Richard E. Lentz

suggestions for Parents' Classes and Study Groups (See article, "Love at Home and Beyond," on page 1)

Meeting Preparation

Good meetings require preparation. Your usual plans for your parents' meetings will need to be carried out to make this one successful. These are additional requirements implicit in this subject if you would avoid stalemate or controversy.

Make certain that all parents have access to the *Hearthstone* magazine, not merely to read the article "Love at Home and Beyond," but other articles also. Encourage the parents to utilize the family worship suggestions.

In preparation for this meeting seek to get certain information about the immediate neighborhood around your church. If your congregation is widely scattered in different parts of the city, parents in various neighborhoods may need to help gather the information. Each family, to face its own situ-

ation realistically, will need to fill in its own *Neighborliness Community Rating* blank.

These *Neighborliness Community Rating* blanks can be duplicated as shown but each family will need to fill in the first column as it actually exists for them. These blanks may be used in preparation for the meeting or in the meeting itself.

What was said about welcome and fellowship in outlining the last meeting should be repeated here. The meeting must radiate the love which is to be discussed. Neighborliness must be experienced. A special effort to have visitors present from the community would be appropriate.

Devotional Aids

Devotional materials which will be appropriate are: Luke 10:25-37 and the hymns: "Where Cross the Crowded Ways of Life" No. 519,¹ "In Christ There Is No East Nor West" No. 480. There are good visual presentations of the Good Samaritan available in both slides

and filmstrips. If you decide to use them be sure to preview them and try out all of your equipment ahead of time. Get others to help operate the projector, turn lights on and off.

Discussion Development

In every community there are a number of professional leaders qualified to present over-all pictures of your neighborhood. A case-worker from some social agency could do it. Someone from the public school administration would know the facts. A brief presentation, "Our Community" will prevent your group from taking too narrow a view of the neighborhood. Even church people sometimes are satisfied "to love only the lovely and lovable." Ask your speaker to include *all* neighbors.

The problems of your community should not be avoided, although they are not your major consideration. You are trying to help your patients discover *the responsibilities of Christian love*.

After the picture of the neighborhood has been presented, encourage different ones to point out implications for your group and for each family:

Where are the lonely persons in your neighborhood?

Where are the delinquency or blighted areas?

Where are the concentrations of children, working mothers?

What do Christian parents owe non-Christian parents or their children?

How often do Christian parents forgive neighbors' children?

Does neighborliness include trade or social contacts?

In view of the discussions of the last meeting, can the same Christian interpersonal relationships exist in a neighborhood? Are Christians "easy marks"?

You will find no easy answers.

Again, provide literature for your group. Books to review are: *Delinquency: Sickness or Sin?* by Richard V. McCann, Harper & Bros.; and *The Family in a Money World* by Frances L. Feldman, Family Service Association.

¹From *Christian Worship—A Hymnal*. Available from the publishers of this magazine.

NEIGHBORLINESS COMMUNITY RATING BLANK

Per cent of Families in the Community	Types of Neighborhood (or area) Several types are grouped together on the basis of their neighborliness potential	Probability of Neighborliness
	Trailer city or camp, migrant group, tenement families, hotel or apartment transients, rooming houses	.10
	Apartment rental families, company house families, military families, interracial neighborhoods	.20
	New real-estate developments, industrial neighborhoods, changing neighborhoods, rental suburbs	.35
	Established neighborhoods, some new families, newer factories, newer suburbs	.50
	Congenial group of old families, language groups, home owners predominate	.75

The Purpose of the Meeting

The purpose of the meeting is to discuss family life in relation to racial tensions. The leaders will want to stress the fact that ultimately all different so-called races come from the one God and Father of us all, and that our differences, after all, are not so basic as they are superficial. These two questions should be the heart of the topic: (1) What should the Christian home believe about "race"? and (2) What can be done through family life to bring about a wider understanding of the world's peoples?

All those attending the meeting should read "The Star We Walk Upon." Questions will arise as the article is read. Comments or queries can be jotted down in the margin to facilitate group-sharing of ideas later. The leaders (preferably a couple) should be "world-minded," should have some practical background in this area of human relations, and should be completely convinced and enthusiastic about the Christian ideals involved in the issues at hand. Perhaps the wife will be the Chairman of Christian Social Relations in the Women's Society.

The leaders will want to refer to Scriptures that point up the Christian view in race relations. Some that they may want to use are:

All families on earth come from one basic source: Genesis 1:27; 5:1, 2; Acts 17:26.

God is God of every nation, all peoples: Acts 10:28, 34, 35; Galatians 3:26-28; John 10:16.

There is no discrimination when love is concerned: Luke 10:25-28; John 17:20.

Intangibles have the greatest value: Matthew 16:26; 20:26-28.

Many of these references could be given out as the adults come into the meeting, especially to those who are shy and unlikely to initiate any discussion.

The leader will want to make advance plans for this meeting. During the church school hour in the morning, he may have arranged to show the sound motion picture: *Prejudice*, 15 min., rental, five dollars. (A toymaker helps puppets to realize that external differences in people are not important.) There are many other excellent films available to be used as a basis for such discussions.

The leader may contact a group, or individual, actively engaged in promoting Christian social relations. In our city there is such a group, called the "Community Relations Conference of Southern California." Information of current interest may be obtained from such a source; or the director of such an organization may be invited to speak to the group on the week preceding this meeting.

"From One . . . Every Family"

by Shirley L. Hill

For Parents' Classes and Study Groups

The Meeting

Chairs should be placed in a large circle. Following the customary business meeting, there will be a brief devotional period. Excerpts from *Christmas Thoughts in Kottayam* by Chandran Davanesen, can be used as the devotional meditation, such as:

"Do you hear, O men of the 20th century?

Your probing finger stabs the stratosphere,

and the moon awaits your conquest—
awaits the hissing whistle, the lurid
incandescence of your jet-propelled
armadas.

But He sits throned upon the stars

And the Pleiades are in His hand.

Peace on earth!

Do you hear, O men of the 20th century?

Good will between black men and white
men.

Good will between white and brown,

Can you hear, you over there in Johannesburg?

You over there in Moscow, in Washington, in Peking, in Delhi?

In Him there is neither East nor West,
black skins nor white.

All flesh is in His flesh.

The above, or something similar, will set the mood for the topic under discussion. A familiar and generally beloved Negro spiritual could be sung.

The leader reviews very briefly the highlights of "The Star We Walk Upon." It should be entirely in his own words. His enthusiasm at this point should stimulate the whole group to the urgency of the question. His introductory remarks should state the purpose of the meeting and should take not more than five minutes.

The leader will announce the first of the two questions and explain how the group is going to work together as a close-knit team to get some answers. He will express briefly a thought, or an idea, an opinion, a personal experience concerning the question: "What should the Christian home believe about race?" Then, in turn, each adult present will consecutively add one constructive thought to this pyramid of ideas, something new if possible, or, if not, enlarging in a personal way on someone else's idea. The leader should indicate that one minute or less is sufficient for each person present. The scripture references, which were given out as the group came in, can be used here to form a nucleus for their thought. This tends to keep the general direction of the

answers pointed toward Christian values. The leader realizes that this kind of meeting is an exercise in group dynamics and can be very successful if led correctly. Being limited to only one constructive idea emboldens the shyest of persons and it also happily eliminates the "long talker" or the argumentative person. If at any moment ideas begin to lag or if somehow someone gets off the main track, the leader should be prepared to gently insert one or two thought-provoking comments to shift the approach slightly.

During this rapid sharing period, the co-leader will be taking notes of the ideas and comments which can be used by the leader at the end for summary. These could even be used as a basis for other meetings on Christian social relations.

The second question is stated: "What can be done through family life, to bring about a wider understanding of the world's peoples?"

Paper and pencils should be given to each couple or unit. Announce that they have ten minutes in which to write three things that *their own family* can do to bring about better understanding in this area of human relations. This does what the leader has been building up to all along—it puts the question squarely in the hands of adults—Christian parents. It will make the question personal, rather than an intellectual one. At the end of the ten-minute period, have the families read their answers aloud. There will be no time for comments or questions, but they may continue discussing the question and their answers for many weeks to come. Obviously, the leader will not only suggest but strongly recommend that they take their ideas home and go to work on them as family projects. Perhaps each month, at one meeting, a different family could report on how they actually implemented their ideas.

Resources: Books and Pamphlets

Benedict, Ruth, and Weltfish, Gene, *The Races of Mankind*. New York: Public Affairs Pamphlet No. 85, 16th Ed., 1956, 25¢.

Lentz, Richard E., *Christian Growth in Family Life*. St. Louis: The Bethany Press, 1959, \$1.

Riesman, David, and others. *The Lonely Crowd*. New York: Doubleday, 1959, 95¢.

Alpenfels, Ethel J., *Sense and Non-sense About Race*. New York: Friendship Press, 1957, 50¢.

What If They Move in Our Block?

by Shirley L. Hill

The Purpose of the Meeting

The group should be encouraged to read, "The Star We Walk Upon," page 10, the week preceding the meeting, to provide a basis for discussion. The purpose of the meeting is to discover the most ideal conditions for realizing good relations between all "racial" groups. The question before the group might be: What should be the Christian's attitude toward the neighbor of another color?

The leader will want to study all available materials on integration in housing, schools, and churches. He may plan a family night during this month with emphasis on brotherhood. He may invite a choir from a neighboring Negro church to provide a short program of Negro spirituals. He could show the film: *The Broken Mask* (sound motion picture, thirty minutes, rental: color, twelve dollars; black and white, seven dollars). It is a story of two college students who came to grips with man-made barriers of prejudice against the color of a man's skin.

The leader will want to explore the scripture. Some passages that will be helpful are: Luke 10:25-37; Matthew 23:43-48; 7:1, 2; 12:49-50; 16:24-26; 13:23, 24; Luke 6:38; John 15:17; 17:20; Romans 12:21; 14:10-12; 1 Corinthians 13; Hebrews 1:11.

The leader will want to have some idea of what his denomination's position is in regard to integration and Christian social relations; he will want to know what the laws of the land are in this regard; what the United Nations has to say about universal human rights. Since this is an extremely controversial issue, the leader should certainly not only be well informed and have a clear idea of what the Christian attitude ought to be but he should approach the meeting and topic most prayerfully.

The Meeting

Following the business meeting, a short devotional can be presented, using Amos 5:21-24 as the theme. The emphasis can be: However faithful our church attendance, however generous our giving, these things are not enough. It avails little if we give to world missions, but do not show mercy to our neighbor. The poem "The Little Black Boy" by William Blake could be used in conclusion.

The program: The leader explains to the group that they will approach the problem in a rather unique way, by "role playing." Role playing is putting yourself into the role or place of another person. You think as the other person would think, speak as he

would speak, act as he would act. You try to behave in ways characteristic of the type of person you are playing. You are true to the role, and you attempt to forget yourself.

The situation: (as explained by the leader) A Negro family has just bought a home four blocks from the church. The house is in escrow right now. The family is the first non-white family in the community. The parents are in their early thirty's, have three children (ages fourteen, nine, and five). The father is a Civil Service employee, working in the local post office. The family have always been active church members but their church will now be ten miles away. School will start in three weeks. They wonder how the all-white community will accept them.

Couple number one lives next door to the house in escrow. They have two children, ages thirteen and eight. He is a deacon in the church, is an aircraft engineer, is well liked and seems to get along with everyone. His wife is active in the church, works on all possible committees in the community, is very civic-minded. She belongs to the DAR and is very proud of her New England heritage. Both of them know what they should believe about racial equality and integration, but are very undecided as to a course of action in this case. Because of their indecision, they have invited couple number two over to discuss the problem.

Couple number two lives across the street. He was stationed in the Far East during the war, and because of his job in geological oil surveying has traveled extensively throughout the world. His wife and children (ages ten and six) were with him for two years in Afghanistan. She was raised in Hawaii and met her husband at a California college. They are active members in the church and feel that Christianity must be carried out in every area of life. They are consciously trying to persuade couple number one to accept the situation, and to help make this new family a part of all the community life.

Having introduced the situation and given this rather detailed sketch for the role players, the leader will now choose the two couples who will assume the personalities as described above. If possible, he should choose four people who do not have outspoken convictions on either side. He has them stand in front of the group, then he stands behind each one in turn, asking the group for general discussion as to what the reactions of each of these people will be to the given situation. This should

take about twenty minutes.

Then the two couples proceed to play their roles. To break the ice have one couple to enter by the door, and to be greeted by the other. There is no script or dialogue. They must forget their own personalities and opinions and become their assigned character. Role playing is invaluable on a controversial issue such as this. It prevents, almost entirely, the possibility of bitter exchanges and personal arguments, unless the role calls for it.

Evaluation: The two couples remain in front during this five- or ten-minute period. The group as a whole comments on the general role playing of the four people. Did they behave as the personality that they were portraying would have? Were the Christian attitudes persuasively expressed? What more could have been added to any of the roles?

The desire is to show how Christian attitudes can shape a community's reaction, mold its thinking.

Facts That May Help (from *What's Right With Race Relations?*):

1. Surveys show that property owned by Negroes deteriorates no faster than any other property.
2. That whereas many people think that property values decrease when colored families move in, on the contrary, they increase because the new owners have usually paid more for the property than a white person would have.
3. That since 1949, FHA, Home Loan Bank and Veterans' Administration funds can be used for home construction in unsegregated areas by any citizen.
4. Every move toward desegregated housing is a move toward desegregation in other relationships. If housing is segregated, churches and schools will necessarily be, however good their intentions.
5. Despite mortgage brokers, banks, and builders, in thousands of communities unsegregated housing awaits only the friendly gesture of two or three neighbors.

Printed Resources

Dexter, Harriet Harmon, *What's Right With Race Relations?* New York: Harper & Bros., 1958, \$3.75.

Shaftel, George and Fannie E., *Role Playing the Problem Story.* An approach to human relations. New York: An Intergroup Education pamphlet, National Conference of Christians and Jews, 1952.

Department of Public Information, *United Nations Works for Human Rights.* New York: U. N. Publications, Columbia University Press, International Document Service, 15¢.

Council of Christian Social Progress, *In Your Hands.* A guide for community action, 1958, 50¢.

"Let's Enjoy the Fire"

by Janet Ross

THE IDEA CAME from my three-year-old one bleak mid-winter afternoon. The baby was still asleep and, as usual, I was working hurriedly to get some necessary jobs done before he would wake up. At first I scarcely heard the little boy, but in a moment he was right beside me, suggesting forcibly "Let's have a fire in the fireplace and *enjoy* it." With a sudden start of guilt I realized that he almost never saw a fireplace fire.

We had moved to our "new" house from a crowded apartment just before Christmas. Actually it is a spacious older home and one of its selling features had been a well-used fireplace in the living room. Having grown up with a fireplace I knew just how to use it during the holidays and we all enjoyed the warmth it gave our festivities with family and guests. Once the holidays were past we seemed to forget it was there. Oh, my husband and I had a little fire on a couple of chilly evenings after the boys were asleep. On company occasions, of course, we planned for a fire. However, most of the time it was there, unnoticed. When I stopped to reflect on this, I thought we were not too different from countless other families. When we bought a house, a fireplace was high on our want list. Certainly we now use it as the focal point for our living room decor. How often, though, when you drop in on friends and neighbors do you find them with a fire in the fireplace?

The day my son made his request for a chance to *enjoy* the fire marked a turning point in our family's use of the fireplace. Now we take every opportunity to have a little fire, to sit down for a moment of relaxation in its glow, to stretch out on the rug to read a book together, to watch the flames and the colors in the glowing coals, to think long thoughts and to wonder and to dream. In this modern central-heated pre-packaged age we have found something elemental in

an open fire that is good for all of us.

You may feel a fireplace fire is unsafe with small children. Indeed it can be if not very carefully controlled. Any fireplace needs a sturdy screen. When children are around matches must be handled with the utmost care; pokers, shovels, and tongs should be well supervised. Complete "hands off" is wisest for the very young, but as children grow toward school age they can learn much that they must know about fire by helping around the fireplace. Even an occasional small accident can be a great teacher. My son has been thoroughly convinced of the inexorableness of fire since the day his best little friend thoughtlessly tossed all the green cardboard windblades from his new construction set into a lively fire. They were gone forever in a couple of minutes and he has never forgotten the experience.

Firewood need not be too expensive. Picturesque big logs may be out of the question for city people, except on rare occasions.

Many other things burn nicely especially for small informal fire that need not last for a long time. Do your or your neighbor's tree need pruning? Cherry or apple branches, seasoned for awhile, the corner of the garage, are excellent. Odds and ends of lumber from a remodeling or house wrecking are fine. Driftwood, not pretty enough for decoration, interesting logs and cones picked up at picnics make glorious fires. A load of the cheapest wood sold by fuel companies will last about all winter. Some people get special basket grates and burn coal or briquettes for a long slow fire. On spring or fall days a fireplace fire in the morning or evening may actually save more than its cost in it makes turning on the oil or gas furnace unnecessary.

Most of us have happy memories of campfire experiences when we were young. Some with more primitive childhoods remember the cheery warmth of kitchen range and the glow of living room heaters. We can capture some of that coziness right in our living rooms for our whole family if we learn to use our fireplace.

Let's *enjoy* the fire!

Know Your Hymns

by Louise D. Phillips

Who was the composer of these favorite hymns?

Find his name in hymns he wrote and composed.

Place the correct letter in the blank space. Read downward.

GIVE HEED, _ _ Y HEART,	_ _ IFT UP MINE EYES
_ _ MIGHTY FORTRESS IS O _ _ R GOD	
ALL P _ _ AISE TO	_ _ HEE, ETERNAL GOD
AH, DEARES _ _	_ _ OLY CHILD
AWAY _ _ N	A MANG _ _ R
WE COME U _ _ TO OUR	FATHE _ _ 'S GOD

The composer-writer's name is _____

Let me introduce him to you:

He wrote the first Protestant Hymnal 400 years ago, not in Latin but in the language of the people. It was published in 1524.

He could play the flute and the lute and was called the "nightingale of Wittenberg."

He began congregational singing. Formerly the singing had been done only by the priests and especially selected choirs who sang in Latin which the people did not understand. He composed both the music and the words to his inspiring hymns, which is rare genius.

(Answer to the double acrostic: Martin Luther)



Family Counselor

Q I HAVE READ your magazine for several years.

I have a problem, but one I've never found any article dealing with, and I've never gotten any help from my pediatrician. The problem is my son's throwing. From the time he was able to hold his bottle, he threw it—and with much force it would break hitting the wall or floor. As he has grown older, when he undresses, he throws his clothes—often landing them on the curtain rods or floors. Outside everything goes on the roof of the house. We have a ranch style house. Neighbors are amazed at his accuracy of landing articles that high.

We have punished him by spanking and having him sit on the "naughty chair" to no avail. We've bought many balls and explained that we only throw balls, and have played with him. When asked why he does it, knowing he will be punished, his answer is, "I want to throw."

Our son is four years old, adopted when he was only a few days old. Since he has no one to play with at home or in the neighborhood, he attends nursery school. He's a lovable little fellow, and minds well in school and at home except for the throwing (at home). So far he hasn't made an issue of it at school.

Could this be the result of being a slow talker. He didn't talk until he was three. Now he says everything—not always too

plainly, but always in good sentences.

I surely would appreciate some light on the problem.

A I SUPPOSE it would be possible to interpret your son's throwing as his method of getting rid of tensions that he does not quite understand. Even children, at times, must feel irritated by the restrictions placed upon them by adults. Perhaps your son, not having words to express his irritation, discovered more or less accidentally that by throwing his bottle or a ball or his clothes, he felt better—his tensions were relieved. So he got into the habit of throwing. He really doesn't know why he throws—all he can say to you is that he likes to throw.

I am inclined to think, however, that whatever may have caused the throwing in the first place, his throwing now is not so much an expression of hostility as it is the sheer physical joy that comes from throwing, and perhaps the sense of achievement that goes with it. It is quite evident, furthermore, that throwing is one way by which he gets attention from you and the neighbors. In fact, if the "neighbors are amazed at his accuracy" in throwing, he probably senses this and gets a lot of satisfaction from it.

You have been wise to get him a ball and to provide him with opportunities to throw in a situation in which throwing is proper. Continue to provide these opportunities. At the same time, why not see what happens if you pay no particular attention to his throwing at other times—provided no great harm is done. If you make a great issue of the throwing, it not only calls attention to it, but it may become a symbol by which he shows his independence. Even four-year-olds like to show their independence.

When the throwing is harmful or destructive, insofar as possible let him experience the natural consequences of his behavior. For example, if he throws a toy on top of the house do not get it down for him and let him be without the toy. This will not be effective if he has more toys than he needs.

I doubt whether there is any connection between the throwing and the slowness in talking.

Since he does not have playmates in the neighborhood, it is well that he attends nursery school. Let me suggest that you make a special effort to have his nursery-school friends come to play with him, and let him go to visit them. He needs the experience of being with those of his own age as much as possible.

Daniel M. Maynard

The Opera Star Who Sings at Missions

(Continued from page 17)

Opera Company. The couple are parents of three sons, who have added excitement to their home life with recent acquisition of a frisky cocker spaniel puppy named "Dusty."

Jerry continually looks for new outlets for his inquiring mind and restless ambition. The outlet that occupies him most seriously nowadays is musical composition. He is writing an operatic trilogy on the life of Christ. He has also created a setting for the Twenty-third Psalm, but the trilogy absorbs most of his time.

"Christ is a bass, of course," Hines says, "and Judas is a tenor. When Judas leaves the Last Supper, the audience realizes that here is the man who will betray Christ. But there is no stormy orchestral outburst at this point; instead, there is dead silence that you could shatter by dropping a pin."

Within three years since the premiere of the first part of the production it has been presented twenty-three times. "The Woman at the Well" scene was given on television two years ago. An extraordinary event in music annals was the premiere of the first part, *I Am the Way*, under sponsorship of the Salvation Army, a group new to opera-producing circles.

Billed as a sacred music drama, the work consisted of scenes from the life of Christ, with text written and set to music by Hines, who also portrayed Jesus. He was assisted by twenty-three other singers (including his wife), a pianist, harpist, organist, and the chorus of New York's Centennial Memorial Temple.

No admission was charged, and none of the participants received any compensation. The man who introduced the work, called, *I Am the Way* an act of faith. Jerry conceived and executed the opera for performance in churches and at religious festivals. The other parts are to be called *I Am the Truth* and *I Am the Life*. In the first part "The Resurrection of Lazarus" scene attains genuinely dramatic power.

Hines says that the purpose of the music drama is to accomplish a missionary effort in the field of music. "Musical descriptions of Christ's life to date are limited to oratorios," he says. "Despite its moving power, however, the oratorio fails to bring the living drama of Jesus to the public in the way that a music drama can do. In producing this operatic version, we are pioneering in a completely new and untouched field—one of unlimited possibilities.

"Individual scenes may be performed by local churches, or the entire projected work of three operas can eventually be produced in religious festivals. The music drama, designed to present a powerful Christian message, will eventually cover the life of Jesus from his

baptism through the resurrection. We hope to bring as completely as possible coverage of all phases of Jesus' teachings."

Besides performing his opera in churches, Jerry presents evenings of song in churches to which he has been invited to sing. He announces each song himself and tells something about it before he sings it. Among his repertoire in churches are Negro spirituals, evangelistic numbers, and modern songs of an evangelical nature. After singing a number of these, he gives his personal testimony.

Although he enjoys singing for large congregations, he feels that his greatest need is to sing for derelict men in Skid Road missions. While he has had to learn songs that induce repentance and conversion, Jerry likes to recall that once several of his fellow performers sang operatic arias at a mission service. At first he was distressed, certain that such music was over the heads of the listeners. Strangely, however, a number of the men—moved by the beauty of the music—came forward at the close of the service.

Hines's conversion has affected his attitude toward Christmas. In 1954, with Christmas only a few weeks away, Jerry realized—the more he thought about it—that sending Christmas cards was entirely a business matter with him. Suggesting this to his wife and mother, they resolved not to send cards but to give the money to help provide dinners for Skid Road men.

Some persons feel that Hines should leave opera and devote his time altogether to religious work. Recently Jerry addressed an assembly at Wheaton College in Illinois. During the question period a barrage of inquiries was hurled at him. "Why not give yourself to full-time Christian service?" he was asked.

"To continue as an operatic singer gives me many more opportunities for Christian witnessing," he replied, "than if I should devote myself entirely to singing religious music."

The Lost Sheep

(Continued from page 18)

I rode up the hill into the rocks. At a distance it is hard to tell a sheep from a rock. Whenever I found a sheep and herded her back where she belonged, I could see two running in the opposite direction. Sheep are contrary at best and these were thoroughly frightened.

As I glanced toward the ranch buildings, I saw two men riding our way. My uncle and father were coming to help us.

"The dog ran through the barnyard," said my father when he came up. "We knew what would happen. Those boys at the Jones ranch must have done it."

The five of us, counting the dog, finally got most of the sheep together.

"Work them toward the corral," my uncle called above the racket. "They are too nervous to sleep outside tonight. Besides we need to count them."

"I can't see Bluebell," I shouted.

"After we get the flock in, we'll go back for the strays," said my uncle. "It's getting late and we'll have enough trouble getting these in."

Irma and I stood at the gate counting as the men herded them. It was dark before we got all the sheep in.

Only one sheep was missing and it was that pesky pet, Bluebell.

"We'll have to go after her," said my uncle. He hitched up the wagon and Father went for the lanterns.

"Please take a blanket," I begged. "She'll be cold without her fleece." Father threw in some feed sacks.

"Please let us go," said Irma. "She knows her name and will come if we call her."

"No! You girls go home. Your mothers will be worried enough." Our fathers climbed into the wagon, clucked to the horses and left us.

I cried as I went home. I felt it was my fault for not staying where I belonged.

The kitchen was pleasantly warm and smelled of ham. I had no appetite. I knelt on a chair beside the window and tried to see through the darkness. I heard a coyote howl. That is an eerie sound at any time. Now I felt sure he had found Bluebell and was calling his friends to a feast. I cried harder.

My mother came to the window and put her arm around me. "This reminds me of a Bible story," she said. "Jesus told a story about the good shepherd who had a hundred sheep. One of them became lost. The shepherd put the ninety-nine sheep in a safe place and went hunting for the lost one."

"That is like Father and Uncle, isn't it?" I said, wiping my eyes. "And the lost sheep is like Bluebell."

"Yes," answered my mother. "There is a song about them too." She sang,

"There were ninety and nine that safely lay

In the shelter of the fold,

But one was out on the hills away,

Far off from the gates of gold."¹

My mother knew nothing of music. She never sang in the choir. But no one ever sang more beautifully.

I stopped crying. "Please teach me that song."

By the time I had learned it, I heard the wagon rattling into the yard.

I ran to the door. "Did you find Bluebell?"

"Yes." My father's voice came out of the darkness. "She was lying beside a warm stone. She is all right. Ask your mother to start warming supper. I'm starved."

"And please warm some for me," I said. "I'm starved too, now that we have Bluebell back."

¹From "There Were Ninety and Nine," by Elizabeth C. Clephane.



Books for the Hearthside



For Young People

From a writer, born and reared in the Southwest, comes the Western thriller, **Sam Henderson, Texas Ranger** (David McKay Company, Inc., N. Y., 1959, 198 pages, \$2.75). Norton McMillan colorfully blends history and adventure in this Texas Ranger story. The setting is placed in 1840, with Sam Henderson busy picking cotton—that cotton there is to pick, for the war had proved to be a scorcher and the cotton was badly burned out. A cornbread and ham call interrupts Sam's work. Judge Thomas Jefferson comes just happens to be visiting for dinner. Sam is overjoyed because the judge is one of the persons that Sam is always admired. Fortunately, Mrs. McKee, his adopted mother, wants some items from town, so Sam gets to go into Gonzales with the Judge. It is there that they hear of the Comanche Indians who are moving south and close to his home. Will the Indians strike his own home? What would a fifteen-year-old do to help in case an attack should come? Would he have the courage and endurance needed? These and many other questions provide a thrilling adventure for the reader.

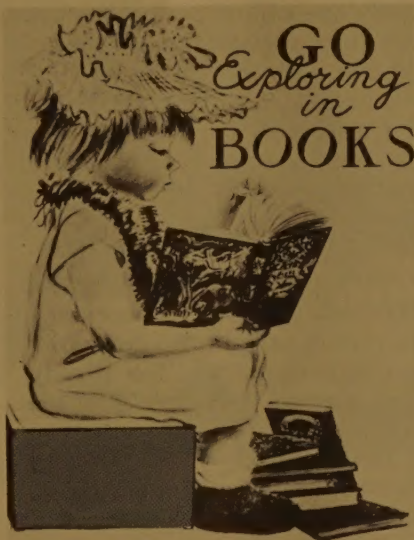
For young readers who may have enjoyed **Hannibal's Elephants**, there is now another book by the same author, Alfred Powers, entitled, **Alexander's Horses** (Longmans, Green and Co., Inc., New York, 1959, 213 pages, \$1.50). The author has a keen interest in animals which he blends with military history in both books. While enjoying the story the teen-ager has, also, the advantage of learning of the various campaigns of Alexander in a very appealing way.

The interesting illustrations are by John Mackey.

A book for pre-teens is **Star—An Irish Wolfhound** by Janet Rogers Lowe (The Westminster Press, Philadelphia, 1959, 160 pages, \$2.95). Pete Miller and Joy his sister are confronted with the arrival of Aunt Hilda. It seemed as if everything was going wrong since Mother's death and now, how to cap it all, Aunt Hilda with her "epic and spanness" and orderliness would really upset a growing boy's and girl's world. Also she would be able to make rules that might involve

not only Pete and Joy, but Rascal, Joy's dog, and the big dog that Pete was hoping to own.

The action-packed illustrations for the jacket and text are by Rod Ruth.



For Children

Young children will enjoy **Who Has Seen the Wind?** by Marion Conger (Abingdon Press, 1959, unpagged, \$2). The book begins with Christian Rossetti's poem "Who Has Seen the Wind?" It goes on with the story of Mary, who never has seen the wind. She asks others if they have seen it. But they, with Mary, have felt it and heard it. Mary learns that the wind is important. Then, from the wind itself, she learns something else! Susan Perl's pictures add interest to the story.

Young children appreciate persons for what they are, not because of their color. **Friends Around the World**, by Helen Doss (Abingdon Press, 1959, unpagged, \$1.50), points up some of the differences and similarities in children. Wherever they live, all children wear clothes for comfort—both in warm and in cold climates. All children need food, live in some kind of house, have work to do, have beds to sleep in. All children play and learn, and worship God in their own special way. And, all children can be friends. Audrie L. Knapp has illustrated the book.

For Adults

Of interest to many adult readers will be **Kitty My Rib**, by E. Jane Mall (Concordia Publishing House, St. Louis, Missouri, 1959, 173 pages, \$3), a fictionalized biography of Martin Luther's wife, Katherine. The reader first meets Katherine, or Kitty, in the nun's quarters. She is desperate for freedom, not having chosen to be a nun in the first place. A plan is devised for her escape along with eleven other nuns. The plan includes riding among barrels of herring; but the plan is a good one and the nuns make their escape successfully. Wittenburg becomes Kitty's new home. Although Wittenburg was an unsightly town, it looked good to Kitty, for at last she had freedom. Martin Luther, having planned for the escape of the nuns, did not leave them to the mercy of the city, but saw to it that they had clothing and money. He even assisted seven of the nuns in finding husbands. How Kitty adjusts to the changed conditions and to life in the parsonage makes a most moving story of courage and devotion.

Alfred M. Rehwinkel presents planned parenthood and birth control in the light of Christian ethics in his latest book, **Planned Parenthood** (Concordia Publishing House, St. Louis, Missouri, 1959, 120 pages including a subject index, Scripture index, and a three-page bibliography, cloth \$2.25, paper \$1.50). Parents, marriage counselors, ministers, doctors, social workers, and teachers should find this a very helpful reference book. Chapter titles are: I. Why a Discussion on the Delicate Subject of Planned Parenthood and Birth Control at This Time? II. The Meaning and Purpose of Planned Parenthood; III. The Practice and Methods of Birth Control in the History of the Human Race; IV. The Planned Parenthood Movement, Its Struggle for Recognition, and Its Status in America Today; V. Planned Parenthood and the Christian Conscience; VI. Summary and Conclusions.

Planned parties for every occasion are found in the new revised edition of **The Cokesbury Party Book** by Arthur M. DePew (Abingdon Press, Nashville, 1959, 377 pages, \$2.95). One of the most helpful features of the revised edition is the classified index.



Over the back fence

Out of the Heart

February is National Heart Month. Once more the focus of national attention is upon the importance of supporting and undergirding the work of research into the diseases of the heart. *Hearthstone* reminds its readers that now is the time to share in the contributions that make possible continued and expanded research.

The need increases year by year to raise funds for this cause. Nearly one million persons died in 1959 from various forms of heart ailments. Heart trouble in one form or another is the cause of over 50 per cent of all deaths every year. As the stress of our troubled times increases so does the incidence of heart disease. Over one-third of all deaths of persons below 65 years was due to cardiac causes.

The American Heart Association has spearheaded a program of research that has already saved thousands of lives. When your neighbors come to visit you on Heart Sunday during February remember that more than 50 per cent of your contribution will be allotted to the research budget. This will mean that other thousands of lives will be saved in the days to come as more researchers give themselves to that task.

Out of the heart—yours—flows the compassion that will mean a new lease on life for many.

Church Program of Sex Education Needed

In recent years an extensive research program conducted by one of the great church bodies of America has discovered some interesting and important data. Among the data is the fact that parents and pastors are asking for the church to provide help in giving children and youth a Christian view of sex.

More than half of the parents who responded to a questionnaire are asking for assistance in this important field. It is especially

true of mothers when their children are in their teens. Over 80 per cent of the pastors who answered the same questionnaire expressed their conviction that the church must offer more help in sex education.

Help must be offered in two ways. First, parents need guidance in their own attempts to meet the questions children ask and in their direct efforts to give further guidance to their children. Second, the curriculum of the church school provides a medium of direct sex education in the context of a balanced program of Christian education. This medium must be better and more widely used for this purpose.

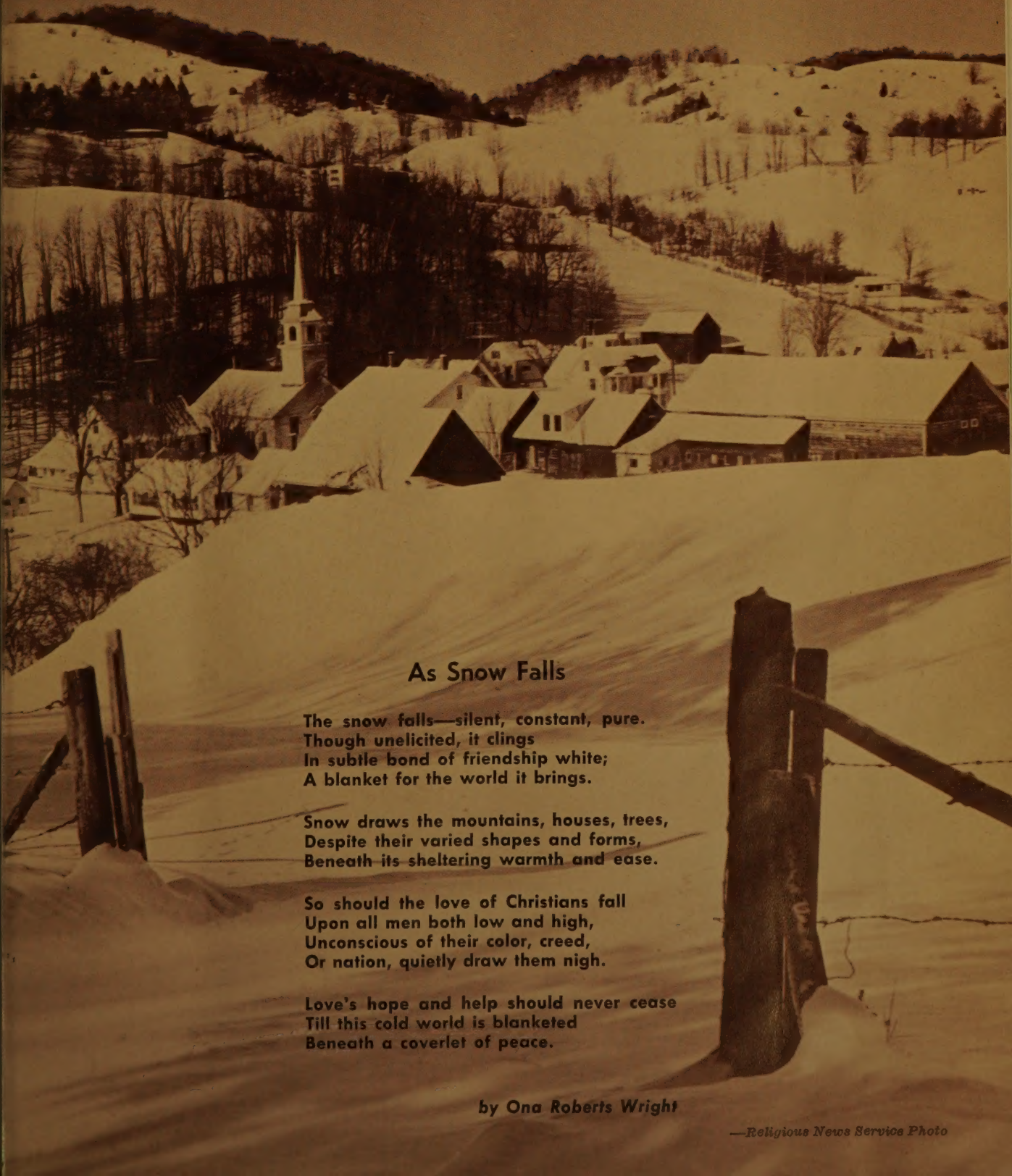
Teen-agers themselves have spoken of their need for guidance in understanding and controlling this great force for good or evil in their lives. A book entitled *The American Teen-ager*, by Remmers and Radler, has pointed out that the need for education in sex matters is almost universal in the consciousness of the young people themselves. "They look for the answers from their parents, from other older relatives, and from their teachers. Half the time they don't get answers. Then they ask their peers, acquiring considerably more fancy than fact."

One of the functions of *Hearthstone* will be to help in this process of providing more adequate guidance, particularly to parents, in this field.

Hope for Some Heartsick Parents

A little publication of only 28 pages offers new hope to parents who have a child in the home who is "different." Evelyn Hart has written *How Retarded Children Can Be Helped*. Those wanting to secure it should write to Public Affairs Pamphlets, 22 East 38th Street, New York 16, for Pamphlet No. 288, by the above title.

Poetry Page



As Snow Falls

The snow falls—silent, constant, pure.
Though unelicited, it clings
In subtle bond of friendship white;
A blanket for the world it brings.

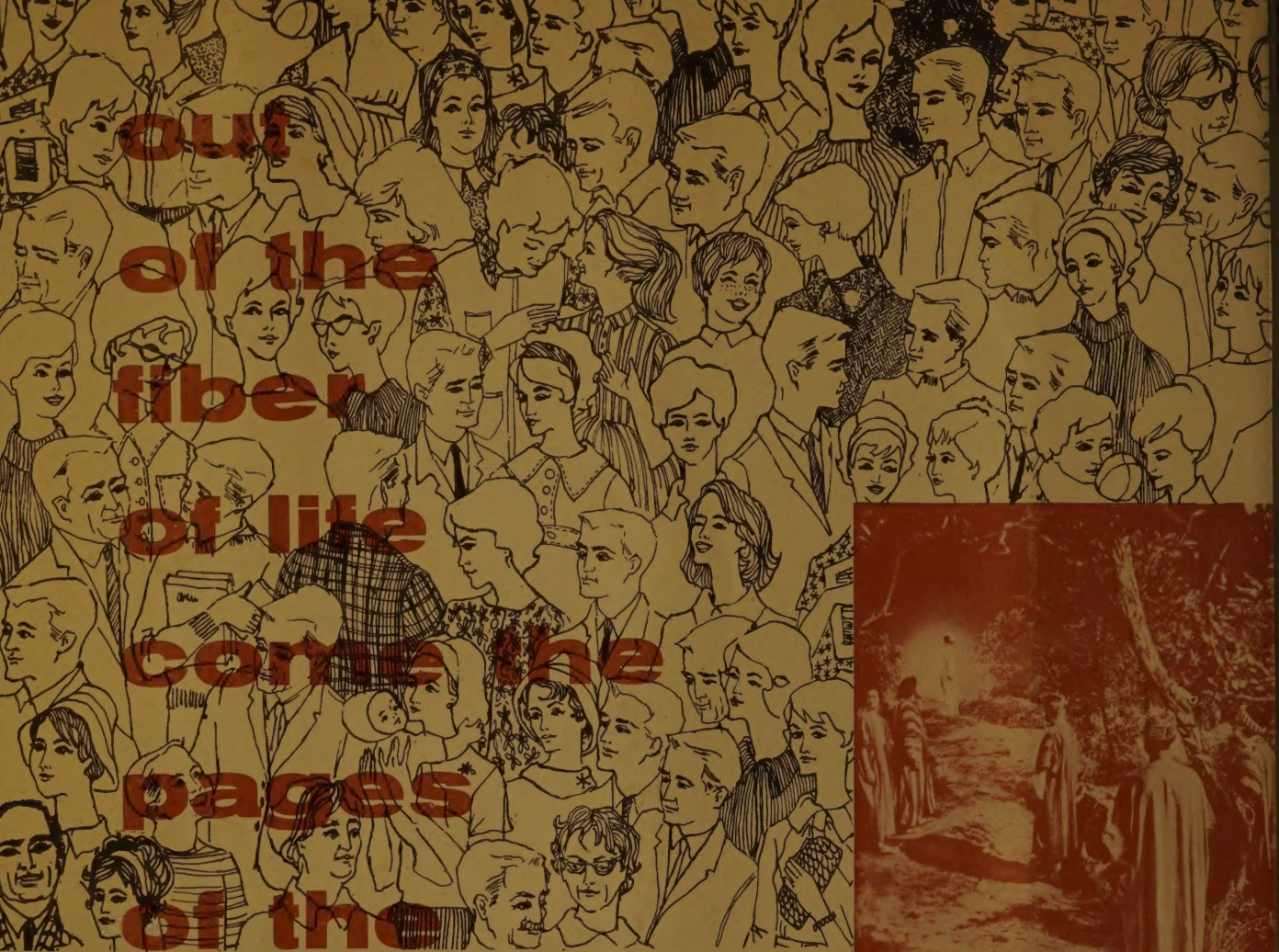
Snow draws the mountains, houses, trees,
Despite their varied shapes and forms,
Beneath its sheltering warmth and ease.

So should the love of Christians fall
Upon all men both low and high,
Unconscious of their color, creed,
Or nation, quietly draw them nigh.

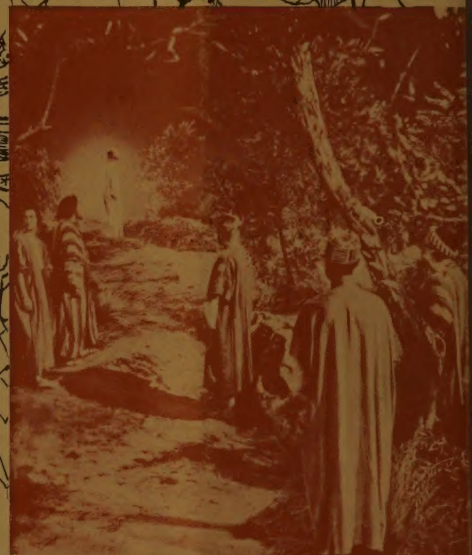
Love's hope and help should never cease
Till this cold world is blanketed
Beneath a coverlet of peace.

by Ona Roberts Wright

—Religious News Service Photo



out of the fiber of life comes the pages of the secret place



January—February—March, 1960

The Secret Place

Daily Devotions for Individual and Family Use

People from all over the world contribute to this pocket-sized devotional quarterly. Each page tells an individual story relating to a shaft of God's light that has been cast upon the writer's life. In some cases it has come as a reassurance of an already established faith. Others write with amazement of the insistence of undeniable truth they must now admit. In all cases it is exciting, inspiring Christian reading. These personal stories become like strong spiritual fibers that the reader will find he is weaving into himself—into his own life, into his own character. In a special way, when *The Secret Place* is read at a certain time each day, it can create a bond for whole families—together—and on occasions when they are separated by many miles, and circumstances. This daily reading of *The Secret Place* develops a high level of thought that constantly argues for our Christian persuasion as a reliable way of life. Its simple format is appealing and well-planned. Each page is dated, headed by a title that keynotes the story, a suggested Scripture, thought for the day, brief prayer, author's name and address. A subscription makes a much appreciated gift to one in the armed forces at home or abroad, provides a ready answer to many gift-list names. An expertly prepared, unique, devotional guide. Issued quarterly, 96 pages each. Single copy, 15c; 5 or more to one address, 10c. Yearly subscription, 50c; two years, \$1.00.

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